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# SOUTHERN NOTES



FOR

## NATIONAL CIRCULATION.

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**"Now, what I want is Facts."**

THOMAS GRADGRIND, Esq., of Coketown.

**"When found, make a Note of."**

CAPTAIN EDWARD CUTTLE, *Mariner.*

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**BOSTON:**  
**THAYER & ELDRIDGE,**

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STEREOTYPED AT THE  
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TO  
**HONEST OLD ABE,**  
OF ILLINOIS,

WHO,

ALTHOUGH HE HAS OFTEN SPLIT RAILS,

WON'T

ALLOW NORTHERN FREEMEN TO BE 'RODE' ON THEM,

*THESE NOTES ARE DEDICATED:*

IN THE HOPE AND BELIEF, IF HE SHALL BE ELECTED

PRESIDENT, THAT IT WILL NEVER AGAIN BE

POSSIBLE OR NECESSARY TO MAKE

A SIMILAR COLLECTION.

Boston, July 4, 1860.

**"Resolved,** That the maintenance of the principles promulgated in the Declaration of Independence and embodied in the Federal Constitution is essential to the preservation of our Republican Institutions; that the Federal Constitution, the rights of the States and the Union of the States, must and shall be preserved; and that we re-assert 'these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed.'"

**"Resolved,** That the new dogma that the Constitution of its own force carries Slavery into any or all the Territories of the United States is a dangerous political heresy, at variance with the explicit provisions of that instrument itself, with contemporaneous expositions, and with legislative and judicial precedent, is revolutionary in its tendency, and subversive of the peace and harmony of the country."

**"Resolved,** That the normal condition of all the Territory of the United States is that of Freedom; that, as our Republican fathers, when they abolished Slavery in all our National Territory, ordained that no person should be deprived of life, liberty, or property without process of law, it becomes our duty by legislation, whenever such legislation is necessary, to maintain this provision of the Constitution against all attempt to violate it; and we deny the authority of Congress, of a Territorial Legislature, or of any individuals, to give legal existence to Slavery in any Territory of the United States."

**"Resolved,** That we brand the recent re-opening of the African Slave Trade, under the cover of our National flag, aided by perversions of judicial power, as a crime against humanity, a burning shame to our country and age; and we call upon Congress to take prompt and efficient measures for the total and final suppression of that execrable traffic."

**"Resolved,** That we deeply sympathize with those men who have been driven, some from their native States and others from the States of their adoption, and are now exiled from their homes, on account of their opinions; and we hold the Democratic party responsible for the gross violations of that clause of the Constitution which declares that citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States."—*Resolutions unanimously adopted at the Republican Nominating Convention at Chicago, May 18, 1860.*

## KEY NOTES.

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THESE Southern Notes for National Circulation are of very recent issue. Not one of them dates beyond the middle of October, 1859; and not one of them has been issued since the middle of the month of April last. This period of six months forms a representative epoch of the history of Southern Society. Called on solemnly to decide whether such a Social System shall be extended into Virgin Territories, it behooves the free voters of the Union to study it carefully, perseveringly, and with an earnest purpose. "By its fruits shall ye know it." What the fruits of Slavery are to the black man; how it curses the State, and commerce, and the non-slaveholding class, there are abundant opportunities of knowing; and as to how it infringes on the rights and liberties of the people of the North, these Notes bear unimpeachable testimony. They are *facts* that cannot be questioned; for, although every one of them can easily be traced to its source, and all of them have been published in the leading journals of the North and the South, *not one of them* has been successfully doubted or denied.

Comments on such testimony are superfluous. We propose to offer none until November next, when our laconic criticism will be given in these words: For President, Abraham Lincoln, of Illinois; for Vice President, Hannibal Hamlin, of Maine.

To thoroughly appreciate the Southern Notes, these Keys are indispensably necessary:

### I.

AMONG the accusations against King George in the Declaration of Independence is one — "for depriving us, in many cases, of the benefits of trial by jury."

## II.

"**T**HE citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." — Article IV., Section II., United States Constitution.

## III.

"**T**HE right of the people to be secure in their persons, houses, papers, and effects against unwarrantable searches and seizures shall not be violated." — Article IV., Amendments to the Constitution.

## IV.

"**M**AN cannot put a chain around the heel of his fellow-man without placing the other end of it around his own neck." — Lamartine.

## V.

"**A** REIGN of Terror is approaching in this country. . . . A Richmond militia man is threatened with imprisonment and prosecution for treason because he ventures to have an opinion of his own on the subject of the irrepressible conflict, and to be manly enough to express it. A Norfolk dry-goods man, who, in the confidence of his business, happens to say something which his customer construes into a want of admiration of the Peculiar Institution, is brought to a summary settlement, and banished from the State. And a Virginia gentleman, whose fidelity to Slavery is unquestioned, comes very near being mobbed because he has the imprudence to present a Massachusetts bank note in payment for drinks at a tavern. *The passport system is established in its most repulsive form throughout the State. Strangers are dogged, and scrutinized, and menaced, wherever they turn. The censorship of the press is more rigid and intolerable than was ever dreamed of by a Napoleon or a Bourbon.* Governor Wise has a project for getting up a Landwehr on the plan of Prussia or Hanover; and, lastly, all residents who are known to be in favor of Free, as opposed to Slave, Institutions, are notified by resolutions of county meetings to depart in peace within sixty days, or abide the consequences. When it is recollected how close the contest was on the question of emancipation at the last Constitutional Convention of Virginia ten years ago, this last movement will be seen to be fraught with immense mischief to the interests of the State." — Editorial Articles, New York Herald, November 22 and January 4.

## VI.

"WE are continually receiving information, through private sources, from different parts of the South, which we shall from time to time publish, showing the fearful state of things now prevailing in all the Southern States, growing out of the popular excitement against the North and against Liberty. *A Reign of Terror is prevailing. The despotism of Russia does not parallel the despotism of South Carolina. A stranger with a passport can freely travel in any part of the Czar's dominions; but no passport will guarantee safety to a Northern traveller between Richmond and New Orleans.* It is no longer necessary that a man should speak against Slavery to warrant his expulsion from a Slave State. *It is enough if he has simply been in the North, or sends his children to a Northern school, or buys his goods in New York or Boston.* In almost every city, town, and village south of the the border Slaveholding States, vigilance committees have been appointed to put to inquisition every Northern man who makes his appearance in the place, whether as foe or friend. Even harmless young women, who have gone from Northern boarding-schools to be teachers of Southern children, have been waited upon by respectable and even clerical gentlemen with the polite hint that the sooner they leave the State the better for their safety. Our correspondents inform us that it is impossible to convey, by description, an adequate idea of the public sentiment in the extreme Southern States. The bitterness against the North is unparalleled. The common topic of talk is disunion, and the common threat of vengeance is to hang the Abolitionists. *An Abolitionist, with the masses of the Southern people, is any man who does not live in a Slaveholding State.* If this definition were true, and the sentiment of the North were so unanimous in favor of freedom, the Institution of Slavery could not exist for half a year in the face of such an enlightened public opinion. We trust that the time may soon come when this shall be the strong and generous sentiment of all the Free States. Such a sentiment would be a moral power for the overthrow of Slavery, without violence or blood. The conduct of the South is exciting every where throughout the North a more intelligent, earnest, and conscientious Anti-slavery feeling. The frenzy of the Southern leaders, and of the Southern masses who follow and urge on their leaders, is only working the destruction of the System which they are seeking to defend. The providence of God

was never more visible in human affairs than in the present state of the nation." — New York Independent, December 29.

#### VII.

"**T**HERE exists at this moment, throughout the Southern States, an actual *Reign of Terror*. No Northern man, whatever may be his character, his opinions, or his life, but simply because he is a Northern man, can visit that region without the certainty of being subjected to a mean espionage over all his actions, and a rigid watchfulness over all his expressions of opinions, with the risk of personal indignity, and danger even to life and limb. This mortifying necessity of submission to a contemptible despotism, or suffering the penalty of any assertion of an independent and manly spirit, is confined to no condition of life, but is enforced upon every visitor, whether he be a poor mechanic like Powers, who hammers stone for a living, a merchant's clerk like Crangale, who is paid with imprisonment for asking the settlement of a just debt, a pedler who sells books as harmless as a dictionary, or a member of Congress, who, for words spoken in debate, may be, by the bludgeon of a bully, incapacitated for the rest of his life for following any honorable or useful career. Nor is it necessary even to cross Mason and Dixon's line to come under this degrading compulsion. Northern merchants who sell goods for Southern consumption are called upon to square their opinions according to the plantation standard; and any recusancy on their part is visited with the discipline of the loss of trade. Editors of petty Southern newspapers hardly capable of forming an intelligent notion upon any subject, and quite incapable of writing two consecutive sentences of even tolerable English, form their Black Lists and White Lists, and compel the obedience and subsidy of large commercial houses of a great, and wealthy, and powerful city, a thousand miles distant. And, worst of all, this state of things seems accepted rather as in the natural order of events than as a monstrous growth of an insolent tyranny on the one hand, and the subserviency of an infinitely mean, and sordid, and peddling poltroonery on the other." — New York Tribune.

#### VIII.

"**P**ROBABLY there are few of our readers who would like to be smeared with tar, and then equipped with a covering of feathers. Nor would many of them, we fancy, be much delighted with receiv-



ing thirty-nine lashes with a cow-skin, well laid on. A ride on a rail might be less unpleasant, but we doubt whether many of them would think it an agreeable diversion. To come down to matters of less moment, we do not suppose that they would take pleasure in being summarily expelled from the country for the offence of speaking their minds respecting a political Institution which they desired to reform, or that they would be even satisfied to have the newspapers for which they subscribed withheld from them by the creatures of the Government. A reasonable man, let him live in what part of the country he might, would, we are sure, pardon any of our readers for not taking a fancy to be treated in either of the ways we have enumerated. *In saying this, we but state some of the objections to the extension of Slavery which have not hitherto received the attention they deserve.* We of the Free States object to legalizing the relation of master and slave in the Territories, because, if Slavery goes thither, we are not allowed to go. It is true that those who favor the enlargement of the area of Slavery tell us that, although they claim the right of carrying it into the Territories, yet the moment the inhabitants of any Territory in which it is established frame their constitution, they have the liberty to abolish it. That is not true; every mail that we receive from the Slave States brings evidence that it is false. *Wherever Slavery goes, whether into a Territory or a State, there is no longer any liberty of speech or even of thought in regard to that question.* If any man denies its benefits, the practice of the day is to mob him, to shave his head on one side, to push him off a railway train to the danger of his life, to tar and feather him, to give him a public flogging. If he simply comes from the North, and endeavors to escape this rough treatment by observing a prudent silence in regard to Slavery, his trunks are opened, his baggage searched for incendiary publications; if a Northern newspaper is found, he is a subject for Lynch law; if the search be fruitless, he is warned to leave the State immediately. *A bare suspicion of Abolitionism is enough to cause the unfortunate traveller to be ejected from the community without further ceremony.* A man selling maps, who never troubled himself to know whether he was an Abolitionist or not, is admonished that he is regarded as a dangerous personage, and obliged to decamp with the next train. Commercial travellers who attend Union meetings at home, and do their best to keep on good terms with the Slaveholders, are met by committees, who tell them that they will

save their friends at the North a good deal of anxiety by making the best of their way back again. *Is not the theatre in which these enormities are acted large enough already, but must we open to them all that mighty area of territory which lies between the States on the Atlantic and those on the Pacific Coast?* Are we, are citizens of the Free States, comprising two thirds of the whole population of the Union, ready to introduce into the Territories a System which will bar the whole of that vast region against us and against our children? Are we willing that the Territories should become a part of the country into which we cannot enter without the certainty of being mobbed and the danger of losing our lives; in which we cannot express our opinions on public questions with that freedom which has hitherto been the boast of our Institutions; in which we cannot read what books we please; and into which the newspapers of the Free States, for the very reason that they discuss public questions freely, are not allowed to circulate? Are we ready to establish over those extensive regions a censorship of Opinions and a censorship of the Press which shall make a residence in them impossible to a Northern man deserving of the name of freeman? Yet this is precisely what we are asked to do. *The Institution of Slavery, when it reaches its full and consummate growth, which it now seems to have done in the Southern States, demands all these sacrifices, all these abnegations of personal liberty. Wherever it goes, it establishes a cruel, relentless, remorseless despotism, which exacts a conformity as rigid as is required in the Absolute Governments of the Old World, and punishes men on mere suspicion with the same ferocious severity. No, we must keep the Territories open for Freedom;—open for freedom of speech, open for freedom of the press; hospitably open for emigrants who carry with them only their own strong arms and their love of liberty; freely open to the commerce of the Free States, and to all the civilizing influences of the older settlements. If we allow, upon any pretext, the Institution of Slavery to be established in them, we sign away our own birthright and the birthright of millions of freemen besides; we give them up to be the patrimony of an Oligarchy which will remorselessly exclude us the moment they have it in their possession.* — New York Evening Post, January 9, 1860.

## I.

### *Free Speech South.*

**F**REE SPEECH is the source of all political and social rights ; for with it, no Tyranny can long exist ; and without it, no Free Institutions can endure. " Liberty to think " is no liberty at all — for the greatest despot cannot deprive the meanest of his subjects of liberty to think ; while unlimited liberty to utter our thoughts is the foundation-right of our Republican Institutions, and the most precious of the victories hitherto gained by the people over kings and aristocracies. How this invaluable right is respected down South, these testimonies of recent date will show.

One preliminary Northern fact may serve to illustrate its " Southern brethren."

#### FREE SPEECH IN THE NORTH.

**T**HE Lecturer (H. Clay Pate) here said he had rapidly glanced over the Battle of Black Jack, and asked if there was any body present who would like to have any further information about the matter. A man with a military cap on, and a large coat buttoned up to the neck, instantly sprang to his feet and said :

**MILITARY MAN** — Capt. Pate, I have been in Kansas, and saw you in Norfolk six weeks ago. Now, I want to ask you one question. Do you think that if I were to go to Virginia I would be allowed to speak as you speak here to-night?

**CAPT. PATE** — *Certainly, sir, you would.*

MILITARY MAN — No, sir, I would not.

GEN. BICKLEY, of Virginia, (excitedly) — *Yes, sir, you would.* — N. Y. Herald's Report of a Lecture by H. Clay Pate, delivered in New York, Dec. 7, which was devoted to the most scurrilous abuse of John Brown and Northern Anti-slavery men.

#### FREE SPEECH IN WASHINGTON.

WASHINGTON, D. C., Nov. 28, 1859.

**S**LAVERY has taken another advancing step, and this time it is Free Speech which has been stricken down in the Capital of the Country. I allude to the case of Dr. Breed, referred to in my last letter. The main facts, agreed to by all parties, are as follows: A gentleman who has lived in peace and respectability in Washington for the last seven years — who has had high office under successive administrations — a Quaker — calls upon a neighbor upon business. He there meets a stranger, and is introduced to him. The two gentlemen talk of John Brown — get excited — both say extravagant things — get cool afterward — make up — shake hands, and part. The next day, one of the parties is arrested for the expression of his sentiments respecting Slavery, and he is forced to take his choice of a prison, or give \$2000 bonds to keep the peace for a twelvemonth! No man swore that he was afraid Dr. Breed would attack him; not only that, but the man (one Dr. Camp) who instigated the arrest of Dr. Breed, himself threatened the life of Dr. Breed if he *dared* to utter certain sentiments respecting Slavery. Your correspondent attended the trial before Justice Down, and is forced to say that it was a farce from beginning to end. The two witnesses covered each other's tracks in their testimony; one of them swore positively that he did not believe either of the gentlemen (Van Camp and Breed) knew what they said — that they were much excited — and that he did not suppose Dr. Breed meant what it is alleged he said. It was evident to every body present that it was simply an angry

private discussion between two persons who call themselves gentlemen. *Dr. Breed utterly denied before Justice Down the utterance of the sentiments imputed to him*; and none of his friends here, who know him to be a Non-Resistant on principle, for a moment credited the statement of Van Camp. Justice Down seemed to have no idea of law or justice, for he bound Dr. Breed to keep the peace in the sum of \$2000, on the ground that, *if he had uttered his sentiments before slaves, or a white audience, it would have endangered the peace of the community*! What an insolent defiance of all law and justice! In the court room a gang of ruffians was gathered, and threats were openly and loudly made to take the life of Dr. Breed on the spot. One man cried out in open court, "Let's hang him up when he goes out!" and no man reprimanded the scoundrel for his offence. The Star very candidly admits that if the police had not been present in strong numbers, Dr. Breed would have been in danger. This affair did not occur in Virginia or Naples, but in the capital of the United States! Henceforth Washington is to be set down as a spot where Freedom of Speech is not allowed. Any Member of Congress may be thrown into prison by this so-called Justice Down, for words uttered in private conversation, and left there till he will give bonds.

*Brooks was fined three hundred dollars for making a murderous assault upon a United States Senator in his senatorial seat; while a Northern man is held to bail in the sum of two thousand dollars, and but for the presence of a friend would have gone to jail, upon a charge of using "seditious language."* He might have blasphemed God, or threatened to dissolve the Union, with impunity; *to speak against Slavery is the unpardonable sin.* — Correspondence N. Y. Evening Post.

— Commenting on this case, the Hartford Evening Press, of November 28, says:

"The Constitution declares that Congress 'shall make no laws . . .

abridging the Freedom of Speech or of the Press.' For the people of the District of Columbia there is no Constitution but that of the Union, and there are no laws but those passed by Congress. For those laws the whole country is responsible, and we trust that our representatives in Congress will take the earliest steps to purify the Code of the District. Either let that be done or the Capital abandoned to the bats and owls, and the seat of Government removed to some spot where negro-drivers don't crack their whips. There was a sufficient sense of decency even in the Congress which passed the Fugitive Slave Bill to forbid the traffic in Slaves in the District. We certainly have made progress enough in nine years to justify the establishment of the Freedom of Speech there. By and by we trust that there may be spunk enough in the Republican Party to insist upon the removal of Slavery also from that 'national' patch of ground." *Amen, and amen!*

— The New York Independent adds :

"The new order of martial law which the Slaveocracy has issued, not only subjects the mails to the inspection of Southern postmasters, but makes *the private expressions of citizens against Slavery an indictable offence in the Capital itself.* Dr. Daniel Breed, of Washington, an estimable member of the Society of Friends, having expressed himself somewhat warmly, in a private conversation, upon the evils of Slavery, was arrested on the charge of 'uttering incendiary language,' and was bound over in a large sum to keep the peace! Such is the law at Washington. Dr. D. P. Holton of Milwaukee sends us the following personal reminiscences of Dr. Breed :

"Dr. Breed is a native of New Hampshire, where he early imbibed sentiments of devotion to Human Freedom. Having obtained in the city of New York a diploma for the practice of medicine, Dr. Breed extended his studies, particularly in chemistry, at the best schools in Europe. He was a pupil of the colleagues of Humboldt. Since then his skill in chemical analysis has often been of great practical utility in his official relations with the Patent Office at Washington. Some three years since I visited the laboratory of Professor Liebig, where the mention of Daniel Breed, as formerly my pupil in medical science, secured for me a welcome nowhere else experienced. The associates and assistants of Professor Liebig spoke warmly of the amiability, talent, industry, originality, and experimental tact of Daniel Breed."

"How is America disgraced in the eyes of Europe by this insult at Washington!"

— Not long after this judicial outrage, Mr. Hickman of Pennsylvania was surprised in the street, and stricken over the head with a cane, by a Southern Member of Congress, for words uttered in debate in the House of Representatives. Until the Republicans get possession of the government, it may be expected these outrages will be repeated.

#### FREE SPEECH IN VIRGINIA.—THE THEORY.

**W**E give below (says the Richmond Inquirer) an extract from the Acts of the Legislature of Virginia, 1856, and another from the Code, showing wherein persons may offend against the laws of the State, and become justly ob-

noxious thereto. These laws are right, and should be enforced against all offenders :

"§ 22. If a free person, by speaking or writing, maintain that owners have not right of property in their slaves, he shall be confined in jail not more than one year, and fined not exceeding five hundred dollars. He may be arrested, and carried before a justice, by any white person."

"§ 23. If a free person write, print, or cause to be written or printed, any book or other writing, with intent to advise or incite negroes in this State to rebel or make insurrection, or inculcating resistance to the right of property of masters in their slaves, or if he shall, with intent to aid the purpose of any such book or writing, knowingly circulate the same, he shall be confined in the penitentiary not less than one nor more than five years."—Code of Virginia, Chapter CXCVIII.

"§ 27. If a free person advise any slave to abscond from his master, or aid such slave to abscond, procuring for or delivering to him a pass, register, or other writing, or furnishing him money, clothes, provisions, or other facility, or be in any manner accessory to the escape or attempt to escape of such slave, he shall be confined in the penitentiary not less than five nor more than ten years; and the jury may, in its discretion, condemn such offender to be publicly whipped, to such extent and such times as it may see fit."—Acts of Assembly, 1856, Chapter XLVIII."

— "There is one important result involved in this Harper's Ferry event, and that is an emphatic admonition of prudence to Southern politicians in dealing with the subject of Slavery. *In the existing state of feeling in Virginia upon this subject, I would regard it extremely hazardous for any man to utter a sentiment implying even a suspicion of unsoundness on the Slavery question. If John Minor Botts were now to reiterate the sentiments contained in his Powhatan speech, to wit, — 'That he would regard the man who would devise some means to get rid of Slavery as the greatest benefactor of his race,' — I doubt very much if he would not be waited on by a Committee with the modest request to quit the State within a given time. And, if he disobeyed, it is very questionable whether he would not be submitted to an ordeal which it would be disagreeable to contemplate, much less endure. The times admit of no tampering with the Institution; and, mark my words, stump speakers will be far more circumspect and reserved in their references to this subject in the future than they have been heretofore. I apprehend that, after the Legislature meets, the laws relating to the use of language calculated to impair the Institution of Slavery*

*will be made far more stringent than they are at present, while their enforcement will be rigid and unsparing.*" — Richmond (Va.) Correspondence N. Y. Herald, dated November 2.

— Persons coming into our midst from the Northern States should be *very cautious* how they act and how they *talk*, as their conduct is liable to be watched with suspicion. Even innocent persons are liable to be unjustly suspected; *but they can only blame their Northern Brethren for any annoyance they may be subjected to on this account (!!)* — Charlottesville (Va.) Jeffersonian, November 18.

#### FREE SPEECH IN VIRGINIA. — THE PRACTICE.

**E**VERY body in Virginia knows, or ought to know, that she has a set of laws for the especial government of her negro population, bond and free, *one of which makes it an indictable offence, punishable by fine and imprisonment, to give utterance to Abolition language and sentiments.* We know that in the so-called Free States this interdict is severely commented upon; but if they will persist in sending their emissaries among us to corrupt our negroes and entice them away from their owners, they deserve themselves whatever odium may be attached to such a law, the necessity for enacting which they have enforced upon us. All we ask of strangers coming among us from those States is implicit obedience to our laws, be they good or evil in their eye; if they are not prepared to yield it, let them pack up and quit our borders; otherwise they are to expect no immunity for their disobedience. The thing is very simple, and cannot possibly be misunderstood, we should think, even by a crazy Abolitionist. Yet instances of a disregard of this provision of our municipal code are by no means unfrequent; and two have occurred here since that of S. Danneberg, which we mentioned a few days ago. One was that of a clerk in a store, a young Scotchman, who strongly advocated the conduct of Old Barabbas Brown. His employer, having more compassion for him than Old Barabbas had for the wives,



mothers, and children of Virginia, gave him his discharge without subjecting him to an arrest, and, following the advice of a friend, he "took out in the first boat" for the North. The other was that of a resident on Ferry Point, opposite this city, John Fletcher by name, who came from Washington City some five years ago. On Tuesday last, in the grocery store of his neighbor, Mr. James P. Jones, in the presence of ten creditable witnesses, while in conversation about the Harper's Ferry affair, "he avowed himself an Abolitionist, and asserted that there were many in Norfolk and Portsmouth, but that they were afraid to say so; *but he was free, white, and twenty-one*, and had no hesitation in declaring that if he had five thousand dollars, he would give one half of it for the release or rescue of John Brown." The bystanders were highly indignant at such language, and immediately had information of it lodged with T. Portlock, Esq., J. P., who thereupon issued his warrant for the apprehension of Fletcher. The warrant was given to officer John M. Drury to execute, who proceeded to Fletcher's dwelling, and knocked for admittance at the front door; but he made his appearance at a side door, and being told by the officer that he must go with him, said he would do so, and retired to get his coat and hat; but on his return said he had changed his mind, and was determined not to be taken. The officer then attempted to seize him, when he held the door nearly closed with one hand, while with the other he drew a knife, which he held up in a threatening manner, and said, "d—n you, if you attempt to enter, I will kill you." Mr. Drury then went and summoned persons to his assistance; and on his return, Fletcher, after consulting with members of his family, and being threatened with a forcible entrance by the posse without, quietly surrendered, and was taken off to jail to undergo an examination. — Norfolk (Va.) Herald.

— R. Yowell has been required to give bail in Madison county, Virginia, for using seditious language. A free negro,

named Ford, was ordered to be *whipped* in Madison county last week for expressing his willingness to join his "brethren of the North" in their attack on the South. D. P. James and R. Goley, residents at Madison Court House, Virginia, were *cleared out*, on suspicion of tampering with the public feeling. A public meeting in Rockingham county, Virginia, has ordered George Rye to leave that county immediately. — Washington Republic, December 2.

— The grand jury of Norfolk, Virginia, recently found a true bill on an indictment against S. Danneberg, who keeps a clothing and shoe store in that city, for "seditious language, calculated to incite insurrection." The Norfolk (Va.) Herald, of December 19, says:

"The first count charged him with having used the words, 'John Brown was a good man, and was fighting in a good cause, and did nothing but what any honest man would do.' And the second count charged that he had used the following expressions: 'John Brown was fighting in a good cause,' (meaning that he was fighting in the cause of the slave against the master,) 'and that owners have no right of property in their slaves;' and said that 'Brown did nothing but what any other honest man would do.' Danneberg left the city a few days ago, having an intimation that he had got himself into trouble. His case will come on early in the present term of the superior court, now in session."

— A Virginia soldier, one of the Public Guard that gives security to the sleep of the citizens of Richmond, by name Simmons, is fallen into trouble by reason of the "irrepressible conflict." He is under arrest for uttering sentiments of a decided Anti-Slavery character, and sympathizing with Old Brown and his associates. The men who heard him gave information to Captain Dimmock, who, with his officers, inquired into the matter. Governor Wise deems the offence one that comes under the jurisdiction of the civil authorities, and Simmons will accordingly have a hearing before the

Mayor. The Richmond Despatch says it is somewhat important that the soldiers of the State Guard should be all right on a question so intimately connected with the welfare of the community, and rather dangerous to give expression to seditious language in Virginia, particularly at this time. — N. Y. Tribune, November 16.

—“When asked if he knew the nature of the charges against him, he replied that he believed it was for uttering some expressions inconsistent with the law. After examination he (Simmons) was sent to prison . . . for talking nigger.” — N. Y. Herald, November 16.

— Beside Henry Cowing, *soi-disant* inventor of the steam plough, (who was arrested in Hanover county, last week, for tampering with negroes,) we understand that a few others, including some storekeepers in Richmond, are suspiciously looked after, on charges of having uttered talk not henceforth orthodox in the Old Dominion. Let none, however, be condemned without full and satisfactory proof. — Richmond Examiner, November 26-30.

#### FREE SPEECH IN THE CAROLINAS.

**T**HE Rev. Charles H. A. Bulkley, pastor of the Congregational Church in Paterson, is a Southern man by birth. In his sermon on Thanksgiving Day he took occasion to contrast the effects of Freedom in the North, with those of Slavery in the South, terminating with an allusion to Old John Brown. In speaking of what had fallen under his own observation at the South, he said that so despotic was the Institution of Slavery, he could not go to the spot where his venerated father's bones reposed, in South Carolina, *and over his grave offer up a prayer that the mission of Christ might be accomplished*, without being treated to a coat of tar and feathers, if not stretched his full length with no platform beneath him! While praying God that the System might be brought to a peaceful termination, the speaker declared his conviction that the free Northern men should “keep their

powder dry" as well as "put their trust in God," and that, for his part, he was "ready to do his whole duty in destroying the accursed System, when the day of trial should come." — N. Y. Tribune.

— The Charleston Mercury, of Tuesday, says that two Abolitionists left town on that day for the North by steamer. One of them was taken in charge several weeks since, and has been earning his living for a month by cracking stones for the city, agreeable to sentence imposed by the mayor. He has acquired his trade, and leaves without a single regret. The other was received from Georgetown, where he had *expressed obnoxious sentiments*. — Boston Journal, January 3.

— The Charlotte (N. C.) Carolina Bulletin says: "We learn that on yesterday, before the county court, now in session, a Mr. Franklin Davis, residing in Farrelltown, about ten miles north of Charlotte, sitting as grand-juryman, was, on motion of solicitor D. B. Rea, expelled from the jury, *for having expressed sentiments in opposition to the Institution of Slavery, and he was immediately bound over in the penal sum of one thousand dollars* for his appearance at the next sitting of the Superior Court."

— [Thus Washington, if alive, would not be allowed to sit as a juryman in North Carolina!]

#### FREE SPEECH IN GEORGIA. — THE THEORY.

**T**HE surest way, and perhaps the only way, to prevent such resorts to that justly reprobated code — Lynch law — is, for those philanthropists who *cannot* restrain the expression of their Anti-Slavery sentiments, to leave the benighted communities of the South, and make their homes in more congenial regions. — Savannah News.

#### FREE SPEECH IN GEORGIA. — THE PRACTICE.

**B**ENJAMIN F. WINTER, a blacksmith by trade, has been ordered to leave the town of Hamilton, Harris county, Ga., by a meeting of citizens, "for avowing Abolition and incendiary sentiments." — N. Y. Independent, December 29.

— The Columbus (Ga.) Sun mentions the arrest, in that city, of William Scott, a member of the firm of Charles Scott & Co., dealers in embroideries, linens, &c., New York. *An open expression of sympathy for "Old Brown,"* and the possession of Beecher's incendiary sermons, were the occasion of the arrest. He received "notice to quit," and took his departure by the first train.

## FREE SPEECH IN MARYLAND.

A CORRESPONDENT of the Baltimore Sun, writing from Rockville, Md., under the date of November 25, says: "We have one of Brown's sympathizers with us — a man calling himself William McDougal, or Dougal. He was committed to our jail on the 23d inst., and had a second hearing on the 24th, before Squire Braddock, of our town, after which he was recommitted, *for uttering sympathy sentiments for 'Old Brown.'* The language used was, that he thought Brown was doing right, and that he ought to free every negro in the South. He says he was born in Franklin county, Pa., but for the last twelve or fifteen years has been working in Maryland and Virginia. His wife and child are in Cumberland, Maryland, and his brothers and sisters live in Monroe county, Ohio. He says he had no idea of doing any harm in saying what he did. He was arrested on the Chesapeake and Ohio Canal, near Seneca."

— The Rockville (Md.) Journal says that man was arrested near the Great Falls, in that county, on Wednesday last, *for the expression of a feeling of sympathy with the late rebellion at Harper's Ferry.* He is now in the county jail.

## FREE SPEECH IN ARKANSAS.

AURORA, ILLINOIS, Feb. 15, 1860.

WITH your permission I will occupy a small space in your paper, as a witness against the tyranny and oppression in the South. I have resided in Louisiana and Arkansas over ten years, was engaged in teaching, and am an official member of the Methodist Episcopal Church. In

January, a spy was sent to me to ascertain my political views, endeavoring to extort from me a confession that "Slavery was a social, moral, and political blessing," (or sentiments to that amount,) and also to have me enlist in a military company, to be ready "to fight the North, and particularly the Yankees, in the next expected outbreak;" to "be ready to fight for the dissolution of the Union," &c. I informed the spy that "I could not, consistently with my convictions of right and wrong," and further, "I would not!" that "I was proud of Yankeedom as the land of my nativity, and that I would sooner die than take up arms against my parents, brothers, and sisters." Three days after I was waited upon by a gentleman slaveholder, showing me resolutions, signed by nearly all the planters in that vicinity, resolving themselves into a "Vigilance Committee, for the security of their slaves, pledging themselves one to another to examine every non-slaveholder, and satisfy themselves beyond a doubt of the soundness of every person; and should they find any one of whom they should have the slightest suspicion, they would communicate at once one with another." The gentleman then accused me of receiving Abolition literature, saying that a Congregational Herald was found at the post office addressed to me, and that I had correspondence and associations in the North and East. *This I admitted; also that "I was Anti-Slavery from the bottom of my heart."* He then notified me "to leave within thirty-six hours; that he would protect me that length of time, but he would not promise me my life to be safe any longer." I consented to leave rather than lose my life. I was obliged to leave all my property, library, and all, not being allowed time to collect my claims or pay my debts, or to talk with any non-slaveholder — breaking up my school, and throwing me out of employment. I have reason to praise God that I am once more free, in a land where the truth is not muzzled; where free discussion is tolerated; and that I have emerged from that savage wilder-

ness where reigns the Prince of Darkness, whose haunts are commanded by slaveholders and dealers in human flesh; where, as long as life shall last, and I have the power of expression, and as long as I can wield a pen, I shall bear testimony against that debasing System which is oppressing so many millions of our human race. Thanks be to God that there is a party in the North, the great Republican Party, that great terror to the South, who are riding forth to conquer, whose great moral influence is being felt in all the remotest parts of Slavedom. Respectfully. H. T. TEWKSBURY. — Correspondence Chicago Press and Tribune.

## FREE SPEECH IN KENTUCKY.

THE Cincinnati Commercial mentions an incident of social life at Demossville, Pendleton county, "which resulted in the driving away of a peaceful citizen *for no other crime than possessing convictions, and having the manhood to enforce them.*" He was asked his politics; replied, Republican; was warned by letter to leave. A large and excited mob gathered to Lynch him, and he left. Even this doughface journal has to head the paragraph, "How the South respects the Constitution."

— The Cincinnati Commercial, of November 29, says: "A man by the name of Brown, late a conductor on the Lexington and Danville Railroad, happening to be in May's grocery in Lexington, last week, was bantered by the proprietor on his name, and asked whether he was 'any relation of old Osawattomie.' He replied that he was not; but took occasion to say that he *indorsed his sentiments as to Slavery.* Thereupon the bystanders put him out of doors by violence. Shortly after he was called on by some pretended friends, who invited him to go to Beard's stable, in Lexington, which he did, and there found a lot of men, who demanded that he should repeat what he had said about Slavery. On doing so, the crowd became very much excited, and told him he had better leave Lexington and the State. We are also told that

he received an anonymous letter, signed, 'Many Citizens,' warning him to leave within three days, with a threat of summary measures being used to eject him if he failed to comply. He left, and came to Covington, on Saturday, where he met some of the employes of the railroad, who pretended to sympathize with him, but soon advised him not to stay longer in Kentucky. He has left for the West, although he would have preferred remaining in Kentucky, had it not been for this intolerant and persecuting spirit. Brown is spoken of by the superintendent of the Lexington and Danville Railroad as a sober, intelligent, and steady man." — Confirmed by Louisville Democrat, November 30.



## II.

### Free Press South.

A FREE PRESS is absolutely essential to the prosperity of Free Institutions. The more advanced in true Republicanism the North becomes, the more untrammelled becomes her press, not from legal restrictions only, but from that tyranny of public opinion which prevails more or less in every country in Christendom. Men are no longer offended when their family journal utters thoughts uncongenial to their own, but, on the contrary, very frequently support the organs of antagonistic theories and parties. It has been discovered that the echoes of our own voices are not the only pleasant sounds in the Universe, and that the utterances of men the most opposed to us in creed are very often the sources of our maturest convictions. Editors who dare to differ with their party and their readers are now no unusual phenomena. In the North the greatest liberty of the press prevails. Our most cherished Institutions, creeds, and reputations are everywhere unsparingly criticised by it. And yet, we find that "ever the truth comes uppermost;" that the only impregnable bulwark of Truth is *its own indestructible nature*; and that all artificial defences of it are only scaffoldings that hide its loneliness, not ramparts that protect it.

But in the South no such Freedom of the Press exists. Ten printed words against Slavery would be the death knell of any newspaper in the Southern States, excepting in St. Louis,

and St. Joseph, in Missouri; Wheeling, in Virginia, and possibly also in Baltimore, and one or two other Maryland and Delaware towns.

The hatred that the Slave Power bears to a Free Press has often been demonstrated. It is not necessary to refer to Lovejoy, who was murdered in defending a Free Press on Free Soil; or to the conduct of the ruffians who, when Cassius M. Clay was sick, threw his printing press into the river. The history of the Kansas struggle will suffice to illustrate the truth. For saying, merely, that it was not right for the Missourians to vote in Kansas, the Parksville Luminary, and the Leavenworth Territorial Register, were thrown into the river by a mob; for violating the black "laws" of Kansas, which made the utterance of Anti-Slavery opinions a Penitentiary offence, the Kansas Free State, and the Herald of Freedom were destroyed by a Sheriff's official *posse*. A newspaper at Osawattomie, also doomed to destruction, was only preserved by the fact that a quantity of whiskey was found near the place where the types were concealed.

The most recent illustration of the hatred of the Slave Power to a Free Press, was the destruction of the office of the Free South, at Newport, Kentucky. Wm. Shreve Bailey, the editor, is one of the truest heroes of the press that America has seen. We do not know where to find his equal, either now or at any former period of our history. A mechanic, without wealth or education, but inspired by the holy idea that underlies the Anti-Slavery movement, he, with his wife and children, have struggled during many long years to teach it in Kentucky. We visited them three or four years ago. Three of his daughters and one or two of his sons — five in all, if we remember rightly — were working in the printing office as compositors. They were then publishing a daily paper, The Newport News. Their home and board gave evidence of the greatest poverty. With one half the labor, by crossing over into Ohio, his family could have been

surrounded with every comfort; and yet they preferred to suffer every inconvenience in Kentucky — such inconveniences, for example, as living on bread and water solely four weeks in succession — rather than abandon their mission of love. Once or twice before the 28th of October last, the office was destroyed; and no effort had been left untried to ruin it without resorting to violence. But who *could* scowl down, or write down, or lie down, a family who broke no laws, were peaceful and good citizens, but preferred to starve themselves in uttering God's truth rather than live in sumptuous ease by deserting the cause of his persecuted poor? Yet it was plain enough, too, that either this poor family must be driven out, or Slavery and all its barbarous hordes driven out! Kentucky was not broad enough for them both. On the 28th October, accordingly, a mob entered the office, carried off the inside form of the paper and destroyed it, without offering an excuse, or saying, only, that "they wanted a charter for a Bank in Newport, and the Legislature would not grant them one while the paper was printed here." Mr. Bailey thus speaks of the second attack, of the apologies made for it, and of certain slanderous statements circulated in regard to him:

The next day (Saturday, 29th) no excuse was offered, but a demand made to enter my office again, to carry off the remainder of my printing material. I expostulated with them; told them it would be an injury to their own standing as men, a disgrace to the city of Newport, and no credit to the cause espoused, viz., Slavery; but all the pleadings of myself and family were in vain. They procured a heavy plank and battered in the door with the end of it, entered, and took out all they could get out, and left the house a perfect wreck.

The heart-rending sorrow of my family, working so many years, night and day, so long as our physical strength would allow, and being harassed by the law for debt, (after the destruction of my former office and machine shop by incendiarism,) sued for slander because I published the truth upon a man who had acted unjustly in his official capacity as Sheriff — wading through all these trials and troubles of six years' duration, and beginning to be able to live a little more comfortable, are now fallen upon again, and our whole means of subsistence destroyed. To stand by, and behold these ravages, filled the hearts of my family with irrepressible grief.

It is well known by the citizens of Newport that I have been among the foremost in the encouragement of all our public improvements, and have spent much time and money to that end.

I never was a Pro-Slavery man, as some have reported since this last

outrage upon me. I acted and voted with the Democratic Party until I saw it was acting with and encouraging the extension of Slavery, and then, as a working-man, I left it. Slavery never formed any part of my Democracy, and I trust it never will. I believe in Liberty—the Freedom of Speech and of the Press. These my destroyers oppose.

. . . . The mob party has proclaimed that my paper has not a subscriber in the Tenth Congressional District; and in the next breath say that Republican Clubs are being organized throughout Kentucky, and are gaining strength in Newport and Covington, to stop which The Free South must be destroyed. O tyranny! Thou with boasted "intellect," widespread "influence" and wealth, why tremble for your oppression before the untaught pen of a humble mechanic? Can you not withstand his simple truths, so inelegantly told? Are your "well-stored *Christian* minds" inadequate to fashion laws to defend a System you claim to be Divine, and must you imitate the savage, grasp the pistol and bowie-knife, and hold the lives of unarmed citizens in your hands while you sack and pillage their houses, and destroy the printing press to gain your "holy" ends? Shame upon the cowardly and ungallant action! The presses arrayed against me here with vindictive scorn and persecution, have long since sank to an ignominious grave; and you that have destroyed The Free South printing press must fall, alike dishonored and condemned.

The stories told about me as having correspondence with Brown at Harper's Ferry, and the officers there having a letter from me to him, are without foundation of truth. I never saw Mr. Brown—never wrote to, or received a line from him in my life, nor knew any thing about his movements until the difficulty was published in the newspapers. Falsehoods have been thrown into circulation here by persons professing the most frantic terror at the "horrible" thing I was about to do—that I contemplated the capture of the United States Barracks of this place, intending to arm the negroes here (although there are none to arm) and commence war upon the slaveholders in the State; but how any person could be so credulous as to believe such an extravagant story, is alone with the wicked plotters that destroyed my office to conceive.

. . . . If we, Kentuckians, cannot discuss the merits or demerits of our own Institutions upon our own soil, and in our own way, there is no use in talking about *Liberty* or *Law* upon Kentucky soil. It is a question that belongs to the South rather than to the North, and non-slaveholders should be the last men to raise a hand in defence of a System that brings pecuniary want and degradation upon them.

The object of my friends and myself is to organize a Republican Party in Kentucky, and to cast our vote for the Republican Presidential candidate in 1860; and to this end it will be seen we had adopted the Republican platform of 1856, and published it in The Free South, Oct. 21, 1859. We desire nothing but our constitutional rights as free men, and that right we shall ever contend for.

On the first night of attack, a pocket-book, containing *one hundred and fifty dollars*, which I handed to my wife, and which she lost in the confusion, has not been heard of since. My loss in printing material and damage to the house is about *three thousand dollars*.

— The Grand Jury of Campbell county found bills against about a score of persons for a riot in the destruction of Mr. Bailey's paper, The Free South. The State's Attorney, hearing of it, argued the matter before them, taking the ground that it was the law that where a *nuisance* existed which could not be legally reached, the people had a right to abate

it. The jury sought the opinion of Judge Moor on the question, and he told them that it was the law ; whereupon they reconsidered and quashed the indictments !

— Every symptom of dissent, however mild, is instantly detected and denounced by the Argus-eyed defenders of Slavery. Thus, for example, in the Richmond Examiner of Nov. 15, we find a philippic against a sensible Virginia editor, whose offence, with a " Northern conservative's " opinion of the attack of his assailant, will be found in the following article :

" A sensible man has risen on the Virginia horizon — and the event creates as complete a panic as the appearance of a comet used to excite before the aspect of those heavenly bodies had become so familiar. The whole State is in commotion. The Governor's organ is in a state of intense excitement, and we look for an immediate proclamation from the facile pen of Governor Wise, decreeing martial law and putting the militia of the Old Dominion on a war footing for the irrepressible conflict which the advent of this phenomenon seems likely to provoke. A Mr. Parkins, who edits the Clarke Journal, ' a weekly sheet, published in Berryville, Clarke county, Va., ' as the Inquirer informs us, has taken the extraordinary notion into his head that the safety of Virginia does not require her Governor and people to wade knee deep in the blood of such Abolitionists as may fall into their hands. He ventures to think that even the execution of Brown and his companions is quite unnecessary, and will do quite as much harm as good to the character of the State abroad and to its peace at home. He speaks — precisely as every sensible man must feel — about the absurd and disgraceful panic into which the Harper's Ferry affair seems to have thrown the Virginians, and remonstrates, warmly and somewhat indignantly, against the exhibition of fear which they are incautiously making to the world at large. The Richmond Enquirer is in consternation. Such ' treason '

on the soil of Virginia seems quite incredible. It attributes the apparition to Northern intrigue and Northern gold. Mr. Parkins must have been bribed to the utterance of these treasonable sentiments. But the Enquirer is especially anxious that Mr. Parkins should be taken care of. Whether he has not made himself 'liable to fine and imprisonment in the county jail' by his fearful crime, that paper submits to the people of his county. It is quite certain that they 'owe it to their own *safety* to suppress this incendiary sheet.' What a tinder-box the Old Dominion must be! It will be dangerous by and by for a sane man to look in that direction, lest the State should instantly explode. The opinion begins to be current in this latitude that the politicians and people are panic-stricken and insane, — or else that they do not tell the truth when they deny that Slavery is an element of danger. Their conduct since Old Brown's capture has done more to convince fanatics that it would be perfectly safe to imitate his example, and that the Virginians stand in mortal dread of an insurrection among their slaves, than any thing which had happened for twenty years previous. They will not owe it to their own sagacity if they fail to reap a fearful harvest from the seed they are now sowing."—N. Y. Times, Nov. 17. [As this journal is every thing by turns, and nothing long, it may be necessary to say that in November last it had Southern tendencies.]

—But even crushing out free papers in the South does not satisfy the Slave Power. It will be shown, in the chapter on the Post Office South, how effectually it is striving to suppress the *circulation* of all free papers. These additional facts are significant, also:

—The Warrentown (Va.) Flag, having been informed that over twenty copies of the New York Tribune are taken at the post offices of Prince William county, suggests that those receiving them should not only be presented before the Grand Jury and fined heavily, *but dealt with even more severely*. — Tribune, Dec. 7.

— A correspondent in Texas, who has for years received *The Independent*, has written to us to stop it, as the continued sending *might cost him his business and possibly his neck*. No Northern publications but *The New York Herald* and the *Nassau Street Tracts* are now considered safe reading on the other side of the line. — N. Y. *Independent*, Dec. 29.

— The *North Carolinian*, of Fayetteville, N. C., (Jan. 23,) says of *Harper's Magazine and Weekly*: "We notice these periodicals upon our streets as numerous as ever, after it is ascertained that G. W. Curtis, one of the editors, is an infamous Abolitionist, and that one of the Harpers has given a large sum of money to the Brown sympathizers. Should these papers be allowed to circulate so profusely in our midst? We notice that his Honor, Judge Saunders, put a stop to the sale of these papers in Raleigh. We would like to know why they are not stopped here. Are we to see these Abolition sheets upon our street without a word of rebuke?"

Thus, we see that nothing but absolute and unconditional degradation will satisfy the Slave-masters. Horace Greeley, who will not bend at all, is ostracised in the Southern States; but so, also, are the Harpers, who have worn out dozens of pantaloons by getting on their knees to please the Slave Power. What is their offence? Accepting articles, of a strictly literary character, from one of the ablest of American writers! *That is all!* Isn't it about time that this thing was stopped?

### III.

#### “Law of the Suspected.”

EVERY one has read of “the Law of the Suspected” — the most odious of all the statutes enacted by the despotic governments of Europe — which, in its operation, undermines at once the safety, the liberty, and the independence of the citizen. It is the representative of every thing that is cowardly and oppressive in Arbitrary Governments. Is it possible that such a tyranny, either as enacted into a statute, or as practised without legal forms, will ever be transplanted here, or tolerated if introduced? Must not every manly and patriotic heart utter an indignant *No*? Let us listen to the answers that are wafted from the South :

#### PUBLIC MEETINGS OF THE CHIVALRY.

THE South Carolina Kingstree Star publishes an account of a meeting of the chivalry of Williamsburg District, held at Boggy Swamp, December 22, 1859, for the purpose of taking the preliminary steps of ridding the community of two Northern Abolitionists, who have been for some time teaching school in said district. The two characters are W. J. Dodd and R. A. P. Hamilton. *Nothing definite is known of their Abolition or Insurrectionary sentiments, but being from the North, and therefore necessarily imbued with doctrines hostile to our Institutions, their presence in this section has been obnoxious, and, at any rate, very suspicious ; therefore the meeting was called.* On motion, Samuel W. Maurice



was called to the chair, and James Potter acted as Secretary. On taking the chair, the Chairman explained the object of the meeting, whereupon, on motion, it was

Resolved, That, in the opinion of this meeting, the presence of W. J. Dodd and R. A. P. Hamilton in this community, under the present critical condition of public affairs, touching the Institution of Slavery, is obnoxious; and although we entertain great respect for the persons in whose employment they have been, yet we deem their longer continuance here as being *so dangerous and suspicious* as to be our sufficient apology for taking some coercive measures for their removal.

Resolved, That a committee of twelve be appointed to proceed forthwith to the whereabouts of said Dodd and Hamilton, and give them notice that they will have until Saturday, the 26th, to leave the District.

A committee of twelve was appointed, and a third resolution adopted, calling a public meeting on the 26th, "to hear the report of said Committee, and if said gentlemen do not quietly leave, pursuant to notice, by that time, then such measure of a coercive character will be adopted as in the opinion of said meeting may be necessary to put them off by force." "On motion," it is added in the report, signed by the Chairman and Secretary, "the meeting adjourned, and the Committee proceeded to the performance of their duty *instanter*." The Charleston Courier, of a later date, adds: The gentlemen in whose family they are opposed the action of the meeting, as reflecting upon them. At a subsequent meeting, it was determined to permit the obnoxious individuals to remain until their present schools expire, one on the 1st, the other on the 15th of December. — Tribune, Nov. 7.

—The whole Williamsburg District of South Carolina being thus in an uproar, and "civil war" and "battle" talked of, Mr. Dodd became disgusted and came home, (Mr. Hamilton taking the same course,) not, however, until he was quite ready, choosing his own time, and without suffering violence, like many less fortunate Northerners. Before the gentlemen left South Carolina, several communications appeared in the Charleston Mercury, signed by the most respectable men in Kingstree and its neighborhood, totally exculpating Mr. Dodd from all charges made against him. Mr. Dodd and Mr. Hamilton have come to the conclusion

to remain in Jersey City, where they now are. — N. Y. Evening Post, January 24.

— The South Carolina Sumter Watchman, after reporting the organization of a similar meeting, "held at the Town Hall," says that the following Resolution was "unanimously adopted: "

Whereas, disclosures of an inflammatory character are brought to our notice by every mail, showing that it is time for every slaveholding community to be on the alert for its own security, and protection of its interests; and whereas, notwithstanding the warnings from the press growing out of the present state of the country, stragglers from the North continue to visit and tarry in our town as agents for books, medicines, &c., whose real object MAY be to act as spies and Abolition emissaries; therefore,

Resolved, That we, the citizens of Sumter, in public meeting assembled, do call upon and request our Town Council to *institute a rigid surveillance on all such transient persons*; and where full satisfaction is not given, to notify such persons that *their presence in our community is not to be tolerated.*

A committee was appointed to lay the matter before the Sumter Town Council; and, (says the official report, which is signed by a Representative man, Mr. G. S. C. De Schamps, — pronounced with a *k*, — as Chairman, and T. W. Dinkins as Secretary):

It was also Resolved, That the meeting when adjourned, be adjourned to meet again on Wednesday next, 23d inst., at 11 o'clock, and that an invitation be extended to the citizens of the District to attend and co-operate in measures for the public safety.

"Public safety!" "*La Salut Publique!*" So we go!

— A large meeting of the citizens of Barbour and adjoining counties, Virginia, was held, January 7, "at the Court House in Phillippi," and after adopting resolutions denouncing the believers in a Higher Law than that of man; asserting a "confidence in the conservative element and spirit of the mass of the Northern people" — that is, in the compromising politicians and heartless classes of the Free States; declaring that they would at all times hold themselves ready to bear arms, "as one man even unto death, if necessary, in defence of our Constitutional rights and our liberties" — meaning, thereby, their practice of breeding, buying, and selling human beings — these citizens of a Commonwealth whom Twenty One armed men and One unarmed cow held

captive until released by the forces of the United States, unanimously,

Resolved, That a committee of thirteen be appointed, whose duty it shall be to notify all persons in our county, known to be Abolitionists, to leave the county of Barbour in sixty days, if *there should be any in our county.* (!)

— At another public meeting, held at Beaver Dam Depot, Virginia, of the citizens of Hanover, Louisa, Spotsylvania, and Carolina counties, it was

Resolved, That we pledge ourselves to each other to keep a strict eye on *all suspicious persons*, particularly on all strangers whose business is not known to be harmless, or *any one whatever* who may express sentiments of sympathy or toleration with Abolitionists, *either directly or indirectly.*

Resolved, That Vigilance Committees, twenty-five in number, be appointed to act in the 4th and 6th magisterial Districts, whose especial duty it shall be to carry out the foregoing resolutions, in which all our citizens are expected to coöperate; all suspected persons are to be brought before the chairman of each committee, who, with any two members may act, and either bring them to trial or drive them from the neighborhood, as may be determined.

Resolved, That the Delegate and Senator from this county be requested to endeavor to have the law of criminal trials so amended that a Justice of the Peace may be authorized to require the Sheriff in this county to empanel a jury for the trial of any person brought before him on a charge of encouraging or promoting insurrection or insubordination among the slaves; *and also to have the sentence of the Jury executed without delay.*

That is to say, the Delegate and Senator are "requested to endeavor" to see that Northern men may be murdered "without delay" under the forms of law; for, before such a jury as the Resolution describes, the *charge* would be equivalent to an instant condemnation and a summary execution.

—"Vigilance Committees," says the Richmond correspondent of the N. Y. Herald, under date of Nov. 26, "are being formed in every county, town, and village of the Commonwealth." He publishes the Resolutions adopted at "a highly respectable meeting of the citizens of Madison and Culpepper," which, in its "whereas" states that "we have reason to believe that our County is traversed throughout its whole extent by abolition emissaries in the guise of peddlers and venders of patent rights," and determines —

"That a Vigilance Committee be appointed, whose duty it shall be to examine all suspicious persons who cannot give a

satisfactory account of themselves, and to *dispose of said persons as may seem to them to be expedient*; that it be considered the duty of each member of this meeting to exercise the utmost vigilance in arresting every individual of *suspicious character*, and in handing him over to the Vigilance Committee, and that every citizen be requested to coöperate with them."

#### VIRGINIA ESPIONAGE.

**T**WO gentlemen from the North, who were sojourning a few days ago at a tavern in Orange Court House, in this State, were waited on by a number of gentlemen of the town, and politely questioned as to what their business was. It was charged that one of them was seen talking to a negro on the street, and walking some distance with him. The strangers accounted for their presence by saying that they had come to negotiate with a gentleman of the town on the establishment of a tannery; and stated, moreover, that the conversation with the negro was in reference to the whereabouts of a Mr. Ward, the gentleman they had come to see in reference to this enterprise. This satisfied the parties who waited upon them, and the strangers were permitted to go about at discretion. — Richmond (Va.) Correspondence N. Y. Herald, November 3.

#### FROZEN FRIGHT.

**T**HE Baltimore American, Nov. 14, says: The Mayor of Charlestown had issued the following Proclamation:

#### A PROCLAMATION.

Whereas, it is deemed prudent and right, by the town council of Charlestown, that there should not be longer permitted to remain in our town or county, *any stranger who cannot give a satisfactory account of himself*, now, therefore, I, Thomas C. Green, Mayor of Charlestown, do hereby proclaim, and make known, that all such strangers must immediately leave the town or county, and if they do not, any member of the Town Council, the Town Sergeant, Col. Davis, Lawson Botts, E. M. Asquith, Wells J. Hawks, are requested to make it their special business to bring such strangers before the Mayor, or some Justice of the Peace, to be dealt with according to law; and the authorities of Harper's Ferry, Bolivar, Shepherdstown, or Middleway, and all other authorities in the county, are hereby requested to take like action.

THOMAS C. GREEN, Mayor of Charlestown.

November 12, 1859.

## CROWING OVER A DANITE ROOSTER.

ON the 14th a man calling himself Charley Rooster was arrested ten miles from here. His account of himself is not at all satisfactory; all that can be gotten from him is, that he is from Kansas, and travelling for curiosity. He has been committed to jail, where, no doubt, he can satisfy his curiosity at his leisure. He is evidently a Danite in disguise, and will be watched closely. — Charlestown (Va.) Correspondence N. Y. Herald, December 17.

## A SATANIC SCRIBBLER SEIZED ON — SUSPICION.

THE Richmond (Virginia) correspondent of the New York Herald, under date of November 18, says: "A gentleman from Baltimore, who was on his way South upon a tour for the benefit of his health, informed me, last evening, that however great might be the advantages of the trip, he would forego it sooner than submit to the suspicions and scrutinies of which he was the object at various points upon his passage through Virginia. He travelled through some portions of the interior of the Commonwealth before reaching here. *I know an instance in which the presentation of a Massachusetts bank note at a tavern in the country, by a gentleman who resides in Virginia, and is sound upon the State, was nearly subjecting him to serious indignities and inconveniences.* His recognition by a gentleman of the locality, as he emerged from the tavern, was the only thing that saved him from a disagreeable overhauling. The gentleman assured me that he was well armed, and determined that the first man who laid hands upon him should die. I have had myself some little experience in this sort of treatment, and I can therefore appreciate its disadvantages. While standing in the hall of a hotel, in North Carolina, some year or two ago, awaiting the meeting of an assembly whose proceedings I had gone to report for the Herald, I was rudely seized by two ruffians, who planted themselves on each side of me, and carried me into the street, there to ascertain what my purpose in coming

to town was, and to administer due punishment if it was not in keeping with their views. By this time we were approached by several persons, amongst whom, most fortunately for me, was a distinguished gentleman of that State, who instantly recognized me. The observance of the recognition by these ruffians caused them immediately to release me. Being then without any means of defence, I was forced to submit to this indignity ; but I pledged myself to the two that if ever I caught either of them beyond the State line, North and South, I would pay them back with compound interest. . . . *Let me say to every man who travels South upon proper and legitimate business, to go prepared to defend himself against indignity or insult."*

#### A MAN-MILLINER SEIZED — ON SUSPICION.

**A**S an illustration of the annoyance and persecution to which strangers are subjected in the sacred district of Virginia, it is stated by the East Maryland Monitor, of November 15-20, that a Mr. Charles Grattan, of Easton, Md., hired a house and shop at Harper's Ferry, and he went there with his wife and family, and with goods to open a millinery shop. On his arrival, he was dragged at once to the arsenal, and kept in custody, and was subjected to such annoyances for several days that he concluded Harper's Ferry was not a pleasant place to live in, and packed up his goods again and retreated back to Easton, cursing the stupidity and cowardice of the Virginians.

#### DEMOCRATS PERSECUTING A DEMOCRAT.

**M**R. C. V. N. MILLS, a travelling agent for Messrs. J. O. Bloss & Co., proprietors of the American Nurseries in Rochester, N. Y., is engaged in the South in the sale and delivery of fruit trees for his employers. Suspected of Abolition tendencies, he was once turned out of Kanawha Valley, Virginia, and now, it appears, has suffered some further annoyance. The following private letter to one of his friends is published in the Rochester Express of January 21 :

"Hancock County, Va., Jan. 13, 1860.

"Friend —: . . . You have probably read or heard of my exit from Kanawha Valley, Virginia, as I find an account of it in pretty general circulation in newspapers both North and South. With many others from the North, my business at Kanawha was to deliver fruit and ornamental trees, for which I had taken orders last summer — nothing else! As you are aware, I have always advocated Democratic Principles; and to suffer such treatment as I have from members of my own party, is a little more than a conscientious Democrat like myself can easily bear. At one place I was allowed two and one half days to commence and finish my business. At another place I was permitted only to stay over night, and then compelled to leave. A man from Ohio, who was engaged in the same business, was escorted to the Ohio River by a committee of three F. F. V.'s, for saying John Brown was a great, good, and courageous man. My letters were opened, and those I mailed to J. O. Bloss & Co. and my wife, were not allowed to leave the State. But from accounts of the treatment of other Northern men, I have no reason to complain of my own. Over in the border county of Hancock, Virginia, the papers not advocating Southern principles are not allowed to be distributed in the post office. But the majority of the people here are of the Republican stripe. There are but two slaves in this county and but seventeen in the adjoining county — Brooke. Respectfully yours, &c. C. V. N. MILLS." — N. Y. Evening Post, January 24.

"THEM PESKY PEDLERS."

A TELEGRAPHIC despatch from Culpepper Court House says: "A number of pedlers and suspicious characters have been arrested here of late, and it is the intention of our citizens to put all strangers through who cannot give a satisfactory account of themselves in confinement." — N. Y. Herald, November 19.

— The Washington Star says : " Throughout Virginia, all unlicensed Northern peddlers and strangers, whose conduct is at all suspicious, are being promptly arrested, and are destined to fare badly, unless it is made plain that their several errands in the South are not Abolition ones. As a matter of course, many inoffensive and unoffending persons will be subjected to no little annoyance in the course of these proceedings. — Philadelphia Bulletin, November 25.

— The circumstances attending the espionage upon strangers sometimes afforded much amusement. The following dialogue, which took place in the Court House yard, between a stranger and one of the inhabitants, furnishes an amusing illustration :

STRANGER (to Virginian) — What are you staring at ?

VIRGINIAN — I am staring at you. What are you doing in this town ?

STRANGER — What am I doing ? I'm minding my business, and that's as much as any one man can do, I reckon.

VIRGINIAN — What is your business ?

STRANGER — Minding my business, I tell you.

VIRGINIAN — You know there is a great excitement here.

STRANGER — I don't know, and I am darned if I want to know.

VIRGINIAN — Come, tell me where you are from ?

STRANGER — I am from Georgia.

VIRGINIAN — You are not a native of Georgia.

STRANGER — No, but my wife is ; that's enough for you.

VIRGINIAN — Do you know Governor Wise ?

STRANGER — No, nor I don't want to know him.

VIRGINIAN — Do you know President Buchanan ?

STRANGER — Yes, sir'ee ; I do know James Buchanan. I take off my hat to President Buchanan, and he takes off his to me ; and he says to me, " How do you do ? " and I says, " Very well, President."

VIRGINIAN — Do you know Brown ?



STRANGER — Why, darn it, didn't I tell you I know nothing of Brown or Wise either.

VIRGINIAN — Well, I must know your business; what is it?

STRANGER — Do you want to know?

VIRGINIAN — Yes.

STRANGER (putting his hand into a capacious pocket, and pulling out a half-pint bottle of medicine) — Well, this is my business; to get fifty cents for this bottle of medicine, which cures cramp, scalds, bruises, rheumatism, mumps, measles, affections in the jaw, and other complaints too numerous to jot up, I reckon.

Here a former purchaser of the medicine bore testimony to the genuineness of the article, upon which the catechumen launched forth upon its various merits. This, however, did not save him from visiting the interior of the jail, where he was detained a short time, and ordered to clear out upon his parole. The next morning the stranger obeyed the injunction. — Charlestown (Va.) Correspondence N. Y. Herald, November 7.

— There is something amusing in the following despatch from Charlestown to the Baltimore Exchange: "Brown's speech created the greatest excitement. The citizens look upon it as a trick. The guard has been increased. *Three men selling patent medicines have been ordered out of town.* The people are arming every where, and are ready for any emergency. The good people of Charlestown are right. There is more danger in three quack doctors than in the whole armory of Abolition." — Providence Journal, December 6.

— "In Charlottesville, Va., a man from the North, named Rood, has been arrested on suspicion, and papers found on him sufficiently important to warrant his imprisonment. [He was canvassing for subscribers to a Northern magazine; that was his only offence.] In Danville a clerk at the post

office saw a man throw a letter, which he had just gotten, into the stove, and, taking it out, found it to be a proposition for running off Slaves. The man was arrested. Another suspicious man is in jail at Union, Monroe county, Va. He has but one arm, says he is from Baltimore, and that his name is Nicholas Mitchell." — Baltimore Sun, November 24.

#### INCENDIARY GUANO.

**T**HE Carlisle (Pa.) Herald (January) says: "Many of our readers are aware that several families, formerly living in the lower part of the county, have recently purchased land in one of the counties of Virginia, where they have settled in the peaceful prosecution of their business. One of these men, Mr. Jacob Dorsheimer, from Mechanicsburg, a few weeks ago was hauling home a load of guano; while driving along, one of the barrels was stove in the wagon, and a portion of the guano was strewn along the road. This was seen by some pudding-head, who wisely imagined, from its dark color, that it was powder, and immediately gave the alarm that Dorsheimer was hauling home powder, with the design of furnishing the Slaves with ammunition for an insurrection. A Committee waited on Mr. Dorsheimer, who offered his explanations, and showed them the guano. The Committee, after examination, reported that it looked like guano, it smelt like guano, it tasted like guano, and that, in short, it was guano, and exculpated Mr. Dorsheimer from any insurrectionary design. Notwithstanding, the report spread, and finally a meeting was held, and notice given to Dorsheimer and all the Cumberland county men to leave the State in twelve days. Mr. D. has already returned to Mechanicsburg. Whether or not the others will be permitted to remain is uncertain."

#### INVADING SOUTHERN RIGHTS.

**M**R. CHARLES H. WATSON, of Rochester, N. Y., informs us that he is by profession a machinist and locomotive engineer; that he has been employed on the

Orange and Alexandria Railroad; and that on the 9th of April he was imprisoned in the jail at Alexandria, Virginia, under the following circumstances: On the day named he was standing upon the wharf, in conversation with a negro. Walter Penn, the jailer of Alexandria, asked him what he was doing; to this question he answered, very naturally, that it was none of his business, that he proposed to talk with whom he pleased, that he did not please to hold any conversation with the jailer, and that any further remarks would be out of place. The jailer desired to be informed if Mr. Watson knew whom he was addressing. Mr. Watson stated that he neither knew nor cared. Thereupon the jailer retired for a brief interval: then returned with a reinforcement of three people. The four took Mr. Watson into custody, and conveyed him to the office of the Mayor, Mr. Taylor. The charge preferred against him was, that he was a suspicious character, and that *he had spoken with a negro*. The examination was further continued thus: The Mayor — Have you security to offer to the amount of five hundred and fifty dollars? The Prisoner — No. The Mayor — *Go to jail*. And to jail the prisoner was carried. Arriving there he was taunted with his supposed connection with "Old John Brown," then locked up. His hours of liberty were from early morning till five o'clock in the afternoon. When we speak of liberty, we mean room enough to turn about; for his daily walk was confined to a narrow corridor, while his conversation was restricted by the even narrower bounds of an under jailer's intellect. For food, Mr. Watson had corn meal bread once a day, rye coffee once a day, one fresh herring, one bowl of soup. The coffee was served without sugar; but the bread had salt in its composition. The incarceration of Mr. Watson extended from April 9 to June 4. During that time he was taken out twice — the first time undergoing an examination before one Alderman Becker, the second time falling into the hands of the Mayor. The Alder-

man asked the prisoner concerning his birth, parentage, occupation, his financial condition, ideas of his probable future if he talked with negroes, and many other things. At the end of the cheerful interview, Mr. Watson was remanded to his herring and his rye coffee and his attempts to skim something from the surface of the under jailer's intellect. When the Mayor had another turn at the prisoner, he talked to him in a fatherly way, on the impropriety of conversing with negroes, and assured him that he could be sent for twenty years to the Penitentiary for what he had done, or for what he was suspected of doing. The official finally concluded with the declaration that the law, loving to be kind, would let him go. Therefore, Mr. Watson was put on board a vessel and carried to Washington. Any other Northern man who does as Mr. Watson did will be treated in like manner, if not worse, unless he owns the negro; then he can talk with him or her as much as he chooses. — N. Y. Tribune.

#### A WHOLESALE WARRANT.

THE Hagerstown Torchlight says: The Governor of Maryland ordered the Sheriff of Washington county to appoint a sufficient number of deputies residing along or near the boundary line between this State and Pennsylvania, and others also residing along the line of the Potomac River, who may be empowered to act with authority of law in case of any assembly of unlawful characters, or men whose character and purpose is not known, and to arrest and detain them. In pursuance of this order the Sheriff has summoned five hundred men in various parts of the county to act as his special deputies. The Boonsboro' Odd Fellow says: Commissions from the governor, countersigned by the Sheriff, have been received in this town, giving authority to certain persons to arrest *all suspicious characters* who may be prowling about or passing along. — N. Y. Herald, November 5.

#### A DESPERATE CRIMINAL SEIZED — ON SUSPICION.

THE Adrian Watchtower, Michigan, mentions the case of a young man of its acquaintance who had been seized in

Kentucky and "placed in the hands of a Committee," simply *because he had received letters bearing the post-mark of Oberlin, Ohio!*

AN OLD KENTUCKIAN IMPRISONED — ON SUSPICION.

**T**HE Cincinnati Gazette, (a journal seldom moved to any manly expression of sympathy for any victim of oppression, or, indeed, to any manly expression on any subject whatever,) mentions, with some indignation, the case of James C. Gardner, an old Kentucky pioneer, seventy-three years of age, who was put in jail two weeks in December last, "on suspicion," as he was returning from Washington. "How the blood in the veins of this pioneer on the dark and bloody ground boiled at such indignity, those who still have faith in the existence of chivalry, generosity, and honesty of purpose can best imagine." True; but what, then, about the life-long indignities inflicted on four millions of slaves? Will you never find one pitying or indignant word for them?

CRUCIFY HIM — ON SUSPICION!

**T**HE Knoxville Whig recently stated that a Mr. Cregar, of Rochester, New York, whose business in Tennessee was to sell fruit trees and shrubbery, "was taken up by a Committee, and brought before a meeting of our citizens in the Court House, upon the charge of being an Abolitionist. . . . The excitement was very great, the crowd was large, and, at one time, the annoyances threatened to be serious." In the debate that ensued as to what should be done with this Northern man, who had been seized without warrant, who was charged with no offence known to the laws, against whom not a tittle of evidence was brought, and yet who found himself arraigned before an illegal tribunal as if he had been a heinous criminal, the Whig tells us that General Ramsay "was for crucifying the man as an example to others, . . . placed all who were not for violence in the attitude of hostility to the South, and launched out against the Union, and in favor of dissolution." It informs

us further that "an unfortunate debate sprang up between Messrs. Park and Charlton," and that the friends of these gentlemen drew weapons. The New Yorker was banished from the State.

#### NORTH CAROLINA PEDLER PANIC.

**R**ESOLVED, by the Council of State of North Carolina . . . That, whereas, under the cover and disguise of pursuing peaceful occupations many dangerous emissaries from the Northern States have traversed this State, secretly instilling their insurrectionary passions into the minds of our slaves, we advise His Excellency the Governor, to require our Justices of the Peace and other peace officers, to cause all strangers from non-slaveholding States canvassing this State as venders of merchandise, or solicitors for the sale of the same, lecturers, tract and book agents, or for any other purpose whatever, to be subjected to the strictest scrutiny; and whenever, upon such scrutiny, any suspicious circumstances attach to any such persons, they be placed under bonds to keep the peace and observe the laws of this State, and for failure to give the required bonds, to be confined in close prison as persons dangerous to the peace of the State. Adopted unanimously. — N. Y. Herald, Dec. 19.

#### WHITE MEN FINED AND IMPRISONED — ON SUSPICION.

**T**WO young men of this State — James J. Miller, of Hartford, seventeen years old, (large of his age, and looking older,) and Emmons J. Coe, of Meriden — have just returned from North Carolina with a rather uncomfortable experience of the manner in which some of the people of that region observe the Guarantees of the Constitution. They went to Salisbury, Rowan county, about four weeks ago, as travelling agents for L. Stebbins, publisher, of this place, to sell two large and handsomely-illustrated volumes, "The History of the North American Indians," and "The History of Christ and His Apostles." They took a room at the Mount Vernon House, and, after thoroughly canvassing Salis-

bury and the vicinity, they went to Gold Hill on Monday, Nov. 22, and returned on the evening of the 23d. On their way back, in the evening, they met two men returning from Court, who asked, "Do you know Old Brown, the insurrectionist?" "No." "Well, you look out, or you will be in jail pretty soon." They heard nothing more until Wednesday morning, when, as they were looking at a fire which broke out in the Methodist church, Coe heard the Mayor say to a man standing by: "Yes, that's the very man; he stops at the Mount Vernon House." "Are you speaking of me?" said Coe. "Yes." He handed them his card, and, with Miller, returned to the hotel, whither they were followed by the man to whom the Mayor spoke. In a short time, an officer with five patrolmen, carrying heavy canes, came to their door. Miller opened it, and politely asked them in. He also offered them his trunk, his keys, papers, books, letters, &c., and invited them to satisfy themselves as to his character and business. They chose to take the young men directly to the police court. Arriving there, accompanied by a great crowd, a scene ensued supremely ludicrous to any bystander who could have dared to laugh. Three magistrates presided. The trunks were brought in, the leaves of the books turned over and over, and laid aside for more careful study. The crowd questioned a good deal, and then swore a great deal, and then questioned and swore more. They opened carefully and shook out every shirt and pair of trousers, but no treason appeared. *The presiding Magistrate said that there was nothing against them but suspicion, YET HE THOUGHT IT BETTER TO BIND THEM OVER FOR TRIAL* before the Superior Court, *requiring \$500 bail!* They asked Miller and Coe if they were ready to give bail? "Certainly not," said Miller; "take us to jail." So they went to jail, with a solemn procession of six officers around them, and ten couples in front, and six more in the rear. They sent for a lawyer, R. B. Moore, who proved himself a frank, generous, sensible friend

throughout. They had crowds of visitors daily, asking to see the "d—d Yankees," or the "d—d Abolitionists." On Tuesday, the 29th, they were brought into the Superior Court, and the prosecuting attorney told the Court that "these young men were ignorant of the laws, *and, so far as ascertained, had committed no intentional offence, &c.* The Judge lectured them, *for what! nobody knew*, and told them that on paying their jail fees, \$4.12, they should be discharged. They paid the bill, but returned to the jail for protection from the mob of "lewd fellows of the baser sort," who manifested great anxiety to use tar and feathers. In the evening, the Sheriff escorted them to the hotel, where they kept close. Crowds gathered at the depot, hoping to get a chance at them as they took the cars. On Wednesday evening, November 30, gatherings in the streets indicated a disposition to mob them. On Thursday, at noon, they quietly took a buggy for Lexington, a station some miles distant, where they waited, appearing not to know each other, for the night train. Excepting some close questioning at Portsmouth, they met no further difficulty, and took the steamer for New York. . . . We trust that the outrages, of which this is but one sample out of hundreds, will receive a decided rebuke on Wednesday evening from our "Union-Savers." — Hartford (Conn.) Press, December 12.

— The Raleigh (N. C.) Register says :

"We learn from a friend that a man who says his name is John D. Williams, has been arrested and confined in Hillsborough jail, on a charge of tampering with slaves. He is about 25 years of age, and is travelling as a book agent. He was twice betrayed by slaves, to whom he communicated his Abolition sentiments. He was still in jail on the 3d, [December.] We would not be surprised to hear that he has been lynched. He no doubt will be, if he should not leave as soon as he is turned out of jail."

This is the true story :

Mr. J. D. Williams, who is now canvassing this County as a book agent, has recently returned from North Carolina, where he has had a taste of the beauties of their Peculiar Institutions, and he pronounces them *very* peculiar. A few days before John Brown was executed he visited Chapel Hill, in the "Old North State," where he found between four and five hundred students at the College. Having the eminently



pious works of old John Bunyan, and Catlin's History of the North American Indians for sale, he sought to enlighten these students by calling on them to subscribe. Several did so, and were glad to get the Northern publisher's book; but soon it was whispered about that he was a spy or an emissary of John Brown, and the whole town, as well as the College, was in an uproar. During one of his visits to the College he was seized by the students, hustled into a room, searched, his private correspondence examined, and, amid sundry threats and much cursing, they pronounced him innocent, and set him at liberty. This trial of the students did not satisfy the citizens, and a warrant was issued for his arrest as a suspicious character. Before the warrant was served he had left for Hillsboro', twelve miles distant. Here he was arrested and taken before a magistrate. The officer who arrested him came with two revolvers and two bowie-knives, and then seemed fearful of the job he was to undertake against an unarmed man. After a hearing, in the midst of great excitement, and frequent threats of whippings from the crowd, he was again discharged, the witness who was summoned against him stating that he knew nothing at all to implicate him. Subsequently another warrant was obtained, accusing him of being an Abolitionist, a suspicious character, and of tampering with slaves. As before, there was nothing found against him on this occasion; but he was thrown into a miserable jail, in a cell with three prisoners, one charged with murder, and there kept from four o'clock on Saturday to twelve o'clock on Monday. When liberated he was ordered to leave town by the next train, only about twenty minutes after. At the hotel he found that his box of books had been unpacked, the papers torn off, and one of them stolen. He asked for time to re-pack his books, and to collect the money due him in the place, but this was refused, and he was obliged to leave with his books tumbled into a box, and his bills for books uncollected. Mr. Williams states that on all the route of the railroad he was pointed at as a suspicious person, until he reached a Free State, or near enough to be within the influence of civilization. Mr. Williams has since received, through the Post Office, a letter which was first sent to North Carolina, and subsequently forwarded to this place. It had been broken open and read by these censors of Southern mails. — Chester County Times, copied into Lancaster (Pa.) Express, December 24.

"TO ARMS! TO ARMS! YE BRAVE!"

**CITIZENS OF CHARLESTON!** — Ought you not to call at once a public meeting, appoint a Committee of Safety of each ward to call on every man, and learn whether he is for or against us in the conflict now waged by the North against our Property and our Rights? Are you aware there are men living in our midst who have no sympathy with us? Men who make all they can out of us, and then go and live among those who compare "horse-thieves, traitors, and murderers to Saints?" The times demand that all men, South, should be above suspicion — but above all, should Charleston. "Caesar's wife should be above suspicion." — Charleston (S. C.) Courier, December 6.

## THE BRAVES UP AND AT 'EM.

**A** DENTIST who had resided in Charleston, S. C., for eighteen months, was waited upon by a committee, who were fortified by the oaths of two reliable citizens before a Magistrate, and notified that, considering his avowed Abolitionism, he must seek another residence. He immediately left for a milder climate. — N. Y. Times, January 17.

— The Charleston (S. C.) Mercury announces the formation of a Committee of Safety in that city, and says that its object will be to aid in the detection, arrest, and proper disposal of all Abolition sympathizers and emissaries, whose presence may be prejudicial to the peace of our community. — N. Y. Times, December 17.

## WHITE MEN LASHED — ON SUSPICION.

**T**HE Sylvania (Georgia) News reports that two book agents were treated to thirty-nine lashes each, after the style of "Russian executioners," by a planter in that vicinity, recently, because they had visited his plantation, and rendered themselves not only disagreeable by their volubility, but *suspicious* by their conduct. — Standard (N. Y.), Jan. 21.

## THIRTY NORTHERNERS BANISHED — ON SUSPICION.

— A private letter recently received from Savannah, states that notice has been given to some thirty persons of Northern birth, in business in that city, to leave within three weeks. The notice is issued by the Georgia Association, which is composed of some four hundred persons. The offence charged is their *supposed* sympathy with the Anti-Slavery movement, *although they have preserved a discreet silence in reference to the subject*. One gentleman, about whom we happen to know, has been in business in Savannah for the past ten years. He has invariably avoided any discussion of the Slavery Question, and refrained from the expression of any opinion respecting it. But, notwithstanding, he was compelled to obey the mandate. . . . It is no excuse or apology for such overt acts as have been lately perpetrated in Savannah, that the

South take counsel of their fears. Northern citizens, who are in trade in the South, certainly so long as they do not interfere with their local Institutions, have a *right* to a residence there, and a right to transact business there. *If the local authorities do not protect them in this, then it is clearly the duty of the General Government to interfere.* — Fall River (Mass.) News, December 30.

MORE OF THE SAME SORT.

—The New York Evening Post, of Dec. 23, says: A gentleman who has been travelling at the South, as the representative of a New York house, furnishes the following practical proof of the existence there of the most bitter feeling towards Northern men :

"On the night I arrived at Savannah, a man named Fisk, who has kept a shoe store there for some ten years, was called out of his house, gagged, taken out of the city, covered with a coat of tar and cotton, and given a few lashes on his naked back, and then set at liberty. He was accused of reading the trial of John Brown to negroes in his house evenings, *but many of the citizens think the charge groundless.* Soon after, a mercantile firm (two brothers), doing a heavy business, were ordered to leave the city in two days. I was told that they had been doing business in the city fifteen or twenty years. Against them, and another gentleman ordered away at the same time, I could hear of but one charge — and that was, *sympathy with the North, and being unwilling to trade in negroes.* At Macon, two men were taken from the through train, and placed in the lock-up until morning, charged with drinking the health of Osawatimie Brown; the next day they were chastised, and started upon the back-track. In Alabama, I met with twelve or fifteen men who were doing a good business, but who were ordered to leave with twelve hours' notice, and for no other acknowledged reason than that they were from the North, and that 'no d—d Northern man should be allowed on that soil.' *Not one of these men had lisped a word against the 'Institution.'* In South Carolina, a gentleman and his lady from New York, were ordered to leave in twenty-four hours, *although the husband had lived there two years, and was a most conservative Union man.* It was conceded that neither the gentleman nor the lady had said or done the least thing of an offensive character; *but they were sent away because of a determination to 'rid the soil of every Northern man.'* In Florida, a gentleman from Connecticut, with his associates in trade, was ordered away, and had their lives threatened. These persons were of Democratic proclivities, and *had all the sympathies of Southerners in respect to the Peculiar Institution.* I could give many other instances, for, *to my knowledge, more than sixty business men from various parts of the North were ordered home without any cause whatever, within the short space of two weeks.* A majority of these I saw and conversed with, and not one of them was ever connected, directly or indirectly, with the Abolition party, and most of them were of Democratic antecedents. They will henceforth be firm Republicans as the result of the gratuitous and gross insults to which they have been subjected."

## SIX SALESMEN SENT BACK TO NEW YORK.

A LARGE and well-known business house in this city, (who carry on a large trade with the South in the two articles of liquors and Union-saving,) were greatly surprised to find that their great zeal in getting up the recent Union meeting had profited them nothing among their Southern customers. Six of their salesmen and agents were summarily forced to leave the South, and recently returned to their employers. Perhaps the firm will think twice before they sign a call for another meeting at the Academy of Music. — N. Y. Independent, December 29.

## FOUR NORTHERN MEN BANISHED — ON SUSPICION.

NO less than four men, *suspected of being* Abolition emissaries, were arrested in our city on Friday and Saturday, examined before a Committee appointed by the citizens, and finally discharged, *with an injunction to leave*, with their faces turned Northward — which injunction they seemed to obey, not only readily, but thankfully. *We understand that there was no strong positive evidence of very improper conduct on the part of any of them*, and, therefore, we refrain from giving a description of them. It is best for all transient Northern men to have a known and honest business when they come South just now, and we do not condemn the disposition to expel them if they cannot exhibit such “credentials;” nevertheless, we trust that the people of this and every other Southern community will continue to act coolly and cautiously; that they will not inflict personal violence without sufficient proof that it is deserved. — Columbus (Georgia) Inquirer, December.

## HOW A DRUMMER ESCAPED A SOUND DRUMMING.

THE Griffin (Ga.) Democrat says: “A drummer from the house of H. Bancroft & Co., Philadelphia, by the name of Gonnally, insulted a gentleman connected with one of our business houses, a few days since, by the use of language *not altogether understood*, (!) but interpreted, meant opposition to

Slavery. The drummer, finding he had picked up the wrong customer, made an apology satisfactory to the injured party, and thereby escaped a severe flagellation, which he, no doubt, deserved. Some of these drummers have the impudence of Old Nick. It will do no harm to watch them all. Our motto, when one of them insults a Southern man, upon Southern soil, is, to show him no mercy, under any circumstances, until he learns to treat with respect the rights and property of those he seeks to make money out of, by a regular system of espionage in divers ways. For ourselves, we are sick and tired of submission in such cases. One or two examples of the right kind would produce a radical change in a short time. The Q. V. X. Q.'s should be on the lookout. They may have some fun." — N. Y. Times, December 29.

#### AN OATH OF EXPURGATION.

**T**HE Southern Confederacy, (Atlanta, Georgia,) of January 8, contains the affidavit of two Northern brothers named Williams, clerks in a dry goods store, who had been accused of having drank a toast, proposed by a Mr. Newcombe to the memory of John Brown, in which they deny that they ever did so, or even heard such a toast proposed, and further depose that they utterly detest and abhor all and any Abolition or Anti-Slavery sentiments of whatever description. Notwithstanding these oaths of expurgation, says the Springfield Republican, of January 25, the Atlanta papers advise the young men to leave; they want no men about who are not above suspicion on this subject.

#### A MELTING SCENE.

**D**R. MULROE, of South Carolina, the owner of two plantations, and negroes sufficient to work them, was arrested a few days ago, as a suspicious character, by a Vigilance Committee, in Eufala, Ala. The doctor was peddling ploughs, and it was hard to believe that so wealthy a man would turn "travelling Yankee." A friend, who knew the doctor at home, happened to be in town, however, and, hear-

ing of the difficulty he was in, went to the place where the Committee were trying him ; and when he entered, and found Dr. M. occupying a chair, and undergoing an examination, under such peculiar circumstances, he was so astonished that he exclaimed, " Why, Dr. Mulroe ! " and burst out in a loud laugh, while the doctor, overcome with his feelings, burst into tears, and the sympathy was so intense, that the whole Committee were soon in tears ! As a finale, all pledged themselves to sell as many ploughs as they could. — Charleston papers ; copied into the Tribune, December 31.

#### A NINE YEARS' RESIDENT DRIVEN AWAY FROM ALABAMA.

**W**E have authentic information that a gentleman, who has resided for nine years in Alabama and Georgia, was driven away from home a few days ago, and forced to take a hurried passage to the North, leaving behind him his wife and children, and a thriving business, which must now go to wreck. What was his crime ? He had not only never spoken against Slavery, but always in favor of it. He honestly held Southern sentiments, and was always ready to avow them, although he never could persuade himself to own a slave. His profession was that of a teacher of vocal and instrumental music. A fortnight ago a book agent was arrested in a town in Alabama for soliciting subscribers to " Fleetwood's Life of Christ," published by a Northern publisher. The Methodist Conference was in session at the time, and the case was noticed on the floor of that body. The members advocated the unfortunate agent's immediate expulsion from the place, on the ground that his continued presence would be dangerous to the existence of Southern Institutions ! A paper was drawn up, adopted, and published in the newspapers, setting forth the grounds of their action substantially as follows :

*" We have examined this man's case. We find no evidence to convict him of tampering with slaves ; but as he is from the North, and engaged in selling a book published in the North, we have a right to suspect him as being an Abolitionist, and we therefore recommend, in order to guard our-*

selves against possible danger, that he be immediately conducted by the military out of this county into the next adjoining."

Accordingly the militia were called, and the poor book pedler was summoned to receive military honors. But this was not all. The musician, of whom we have spoken, a nine years' resident, whom nobody ever suspected of being an Abolitionist, was called upon to ride at the head of the procession, and *play the flute!* He immediately declined, and took occasion to express his opinion that the agent had done nothing worthy of his expulsion. The procession accordingly marched without the flute-player. In the evening, greatly to his surprise, he received an anonymous letter, (whose source, however, he could not fail to detect,) commanding him, under penalty of tar and feathers, to leave the State immediately. He knew the people too well not to be wise enough to take the hint. His wife, who was a Southern lady, and had never been in the North, was thrown into great grief on reading the letter, but advised her husband to leave before daylight, as she feared for his safety if he remained longer. So, at three o'clock in the morning, he saddled his horse, and, taking with him what clothes he could put in his saddle-bags, galloped away—an exile from home and friends! He has since reached a Northern city, and is now making arrangements to bring his family to a place where they can breathe freer air!—N. Y. Independent, December 29.

#### MARE'S NEST FOUND WITH EGGS IN'T.

**W**E heard, on Saturday, that an Abolitionist emissary had been detected at Prattville, in Autauga county, on the previous day, and rather summarily dealt with by the citizens of that village. He was immediately arrested and put upon his trial, which resulted in his being bound over in the sum of ten thousand dollars. It is stated that this fellow had in his possession several letters from some of Brown's men in the North, relative to the plans of that infamous band of rebellionists, and containing advice as to how he should act—what point to fix upon as head quarters, &c. He was

first arrested on suspicion of being the murderer of McCrabb, and, on examination, these incendiary documents were found about his person. — *Montgomery Advertiser*, November 28.

WHITE BRICKLAYERS BANISHED FROM LOUISIANA.

**T**HE *Lafayette Journal* has the following incident: Two well-known citizens of Lafayette, Freeman Patt and Henry Frounfelter, were driven out of Louisiana, a few days ago, *on suspicion of entertaining Abolition sentiments*. The two were brickmasons, and had gone there to build a sugar house for a planter living sixty miles from New Orleans. After having worked about two weeks, they were waited on by the planter, and informed that their services were no longer required. They inquired the cause of dismissal, but received no satisfaction, further than a request to leave as soon as possible. It being near evening, and the steamboat landing about five miles from the plantation, they requested the privilege of remaining until morning, which was refused. They then proceeded to the landing, escorted by a number of persons armed to the teeth, who waited until a boat came along, when they were hurried on board, and admonished to leave the State and not return. The hint was taken, and the two gentlemen arrived here on Wednesday night, thoroughly disgusted with life at the South. — *N. Y. Times*, December 29.



## IV.

### *Southern Gospel Freedom.*

**H**OW often have our pulpits thanked Heaven that ours is in every deed a Chosen Land of Christian Light and Gospel Freedom! Wherever, elsewhere, the servants of the Church are persecuted and imprisoned, and suffer stripes for Conscience' sake, here, at least, no such dread evils can befall them; here, for the Christian ministry, the age of martyrdom is past, and the Millennium of peaceful labor has arrived! Let us illustrate this truth, so gratifying to our national pride, by some recent South-side notes.

#### WHIPPING PREACHERS.

**T**HE Cincinnati Christian Luminary, of January 12, publishes an account, in three columns, of the whipping of Solomon M'Kinney. Mr. M'Kinney left Bloomfield, Iowa, last April, for Texas. He is about sixty years old, and has been a preacher thirty years. He is a Kentuckian, a Democrat, and understands Slavery to be authorized by the Bible. While living in Texas, he boarded with Thomas Smith, a Slaveholder, of Dallas county, Texas, and a member of the church. Having been requested by Smith to preach on the relative duties of Master and Slave, Bro. M'Kinney did so, and reflected severely on the inhuman treatment servants sometimes receive. This resulted in the calling of a meeting, which, after having determined to "mobilize" all preachers of Mr. M'Kinney's type, appointed a committee to whip Mr.

M'Kinney and a companion of his, both having previously been lodged in jail. Mrs. M'Kinney wanted to enter the jail with her husband, but was forced back by the mob, and compelled to await the result outside of the town. After dark, seven men came and opened the jail, and took the prisoners out; then, after divesting them of all their clothing, excepting shirt and pantaloons, they bound their wrists firmly with cords, and one held the cords while a second took a cow-hide, and administered ten lashes; then another and another, till they had administered seventy lashes. The other, William Blunt, was next taken in hand, and served in the same way,—receiving eighty lashes. The shirts of both were cut into ribbons by the raw-hide. They were then unbound, and left to seek their company. Bruised, mangled, and bleeding, these wretched men staggered to the place where Mrs. M'Kinney was waiting for them. Their backs were one mass of clotted blood and gore, and bruised and mangled flesh. Mr. Blunt is a licensed minister of the Campbellite persuasion, and for twenty-four years has been a citizen of Green county, Wisconsin. The old Democrat has sent a long memorial to the Wisconsin Legislature on the subject of his experience among his Southern brethren, and asking redress for the wrongs and outrages received at the hands of the authorities of Texas. The Madison State Journal publishes the document, which created quite a flutter on the Democratic side of the Senate when read; and no wonder, for in Wisconsin the excoriated reverend had distinguished himself by the blatant character of his advocacy of Slavery. The Journal says:

“He was particularly ‘gifted’ in the Biblical argument in favor of Slavery; and, at Republican meetings, was wont to confront the speakers with long and flatulent speeches based upon Mosaic regulations. For more than thirty years, as he tells us in his memorial, the truth of which he attests under oath, he has voted the Democratic ticket. Last year he went down to Texas in quest of health, expecting a cordial welcome and a comfortable stay among the Democratic brethren, whose cause he had so faithfully advocated. The sequel is not calculated to quicken the ardor of Northern Democrats. The Rev. William Blunt was asked by an old friend and brother to fill some of his appointments; and, not knowing

that his friend had been suspected of secretly cherishing Abolition sentiments, he acceded to the request. The result was, that he too fell under the suspicion of being an Abolitionist in disguise—he, the ardent, uncompromising Blunt, a Democrat of thirty years' standing; and, therefore, as he relates with due particularity, he was set upon, arrested, his money taken from him, thrown into jail, taken out and treated to *eighty lashes*, and, with other indignities and 'spurnings, *a posteriori*, not to be named,' told to leave that portion of this free and glorious Republic forthwith without delay, which suggestion he proceeded to act upon with alacrity."

#### PREACHERS TARRED AND FEATHERED.

**W**E learn that Rev. George Candee, Rev. William Kendrick, and Robert Jones, missionaries of the American Missionary Association, in Jackson county, Ky., (Jones, a colporteur,) were recently, near Laurel, where they were preaching, waited upon by a Committee of five, and requested to leave. They were engaged to preach the next morning, but were prevented by a mob, which took them a half mile and interrogated them, then took them five miles further and left them, after shaving their hair and beards, and putting tar on their heads and faces. Mr. Kendrick was in the Union Theological Seminary of this city last year. — New York Independent, January 5.

#### A METHODIST CLERGYMAN IMPRISONED.

**W**E have to-day to add another to the already long catalogue of outrages on the Liberty of Speech committed in behalf of Slavery. Rev. Mr. Howe, a Methodist clergyman in Harrison county, Missouri, was challenged by a Kentuckian neighbor to debate the Slavery question. He accepted the challenge in good faith, and the debate took place, with no unusual circumstances, about six miles from Bethany, the county seat. Immediately afterwards, Mr. Howe was arrested. A man owning three thousand dollars worth of slaves had made affidavit that he was "an Abolitionist," and demanded his incarceration in the penitentiary. A prosecution so evidently malicious and absurd did not alarm Mr. Howe until his return to town, when he found that all the lawyers, with one exception, had *combined* to refuse to defend him. Out of this combination were selected

W. G. Lewis, Circuit Attorney, and J. W. Wyatt, to conduct the prosecution. The one exception was O. L. Abbott, Esq., a native of this State, and a graduate of the Albany Law School. He undertook Mr. Howe's defence, but was allowed no time for preparation. Notwithstanding he offered, in behalf of the prisoner, any amount of bail, and asked that the examination might be postponed, he was compelled to go on immediately, without having had an hour's time to ascertain the nature of the case or obtain evidence, and that, too, in regard to an offence hitherto unknown to the record of crime! During the examination, the court sustained every objection made by the prosecuting attorneys to questions which were all-important to the interests of the defence. The defendant was required to produce all the testimony in his behalf in court at midnight! At one o'clock, however, the judge, for his own convenience, having other business coming on in the morning, consented to a postponement for two days. In the mean time, all the influences that could be exerted to embarrass the defence were resorted to. When the trial was resumed, the town was filled with people from all parts of the county. The large court room was densely crowded. The evidence closed late in the afternoon. Mr. Abbott summed up his case, assisted, since no lawyer would assist him, by Rev. John S. Allen, who, though a Slaveholder himself, was not willing to see his town disgraced by such tyranny against Free Speech. Judge Lewis followed in a fanatical Pro-Slavery tirade against the prisoner, his counsel, "incendiaries," and "Abolitionists" in general, and the case was submitted for decision. That decision will be looked for with interest, even at this distance from the scene. *The crime* with which Mr. Howe is charged is defined as "*uttering words, the tendency of which is to excite any slave to insolence and insubordination,*" (Missouri R. S., vol. 1, p. 536,) although it was shown in evidence that there was not a negro, bond or free, within two miles of the place of debate! The

penalty for this offence is five years' imprisonment at hard labor in the penitentiary. During and since the trial, threats have been freely made of "tar and feathers" against the prisoner's counsel, and various attempts made to intimidate and drive him from the place. — Albany Evening Journal, March 7.

## PIETY PROSCRIBED.

A YEAR ago last May, Mr. Perley Seaver, of Oxford, Mass., who has formerly worked for W. A. Wheeler, Samuel Flagg, and others of this city, and P. B. Tyler, of Springfield, went to —, North Carolina, to conduct a steam saw mill. He was a good, quiet, religious man, always engaged in his work, and not interfering in others' business. By his industry and economy he had bought a house, and was snugly settled there, as he thought, for life. As there was no preaching or other religious exercise in the place, Mr. Seaver was wont to call his neighbors together on the Sabbath to read the Bible and hear a sermon. It was soon rumored in the little village, although the rumor was unknown to him, "that Seaver preached Abolition sermons," and on Saturday night, Christmas eve, he was waited on at a little after one o'clock — rather early on Sunday morning that was — by a large delegation of his neighbors. At first he refused them admittance; but as they gave their names as some of the most respectable persons in the neighborhood, and threatened to break in the door, he struck a light and admitted them. They demanded his books and papers, and he showed them. They then asked for his private letters, and they ransacked all his correspondence with his family. They then asked how many negroes had ever attended his religious meetings. He told them five. They told Mr. Seaver they did not consider him a safe man to live there, and he must leave. He offered to go on Monday morning if they would buy his property. This they refused, but told him he might have twenty days to sell out, but that during

that time no negroes must be seen on his premises. Mr. Seaver found it impossible to sell his property, and therefore came off within the twenty days with his wages. He has now returned, forced away from his property and his business, because he had read the Bible on Sundays, in a room where negroes were sometimes present. — Worcester (Mass.) Transcript, January 17.

— On this incident the Burlington Free Press, of January 30, makes these pertinent comments:

It has been commonly supposed that men at the South, pursuing their honest avocations, and minding strictly their own business, would not be molested. But that state of things is becoming obsolete, if we may judge from the light of the foregoing. The subject is farther illustrated by the Atlanta (Ga.) Confederacy, which suggests the following as a shibboleth for Northerners who desire to visit the South:

"We regard every man in our midst an enemy to the Institutions of the South who does not boldly declare that he or she believes African Slavery to be a social, moral, and political blessing. Any person holding other than these sentiments, whether born at the South or North, is unsound, and should be requested to leave the county."

Were a like requirement with this to be published from Italy, the world would cry out, Shame!

#### A PREACHER BANISHED.

**I**N North Carolina, Rev. Alfred Vestal has been forced to leave his work, by the spirit of violence which has recently broke out there. He is now in Indiana. A Christian sister in North Carolina writes that the immediate cause of his leaving was his having learned that warrants for his arrest, on charges similar to those against Mr. Worth, were issued, both in Randolph and Guilford counties. — N. Y. Independent.

#### A "CONSERVATIVE MINISTER" BANISHED.

**T**HE Rev. B. C. Smith, of Frattsburg, is sojourning temporarily in the 'Old North State,' having the double object in view of benefiting his health, and laboring in his calling with such ability as is left to him. He went out under the auspices of the Southern Aid Society, after having correspondence with a prominent public functionary of North Carolina. At Washington he was warmly welcomed by Hon. John A. Gilmer, of that State, and furnished with kindly passports to the confidence of that gentleman's family and friends. He carries with him the earnest hope of troops of friends that the mild Southern skies may be beneficial to him, and that there, as here, he may have strength to proclaim those essential doctrines of Christianity which he so well understands, and which alone constitute 'the glorious Gospel of the blessed God.'

We copy the above from the last Advocate. Before

its publication, the Rev. B. C. Smith had returned from the "Old North State," without "having proclaimed" to its citizens "those essential doctrines of Christianity which he so well understands," and without having materially benefited his health. Notwithstanding he went thither under the auspices of the Southern Aid Society, and with "passports" from Hon. John A. Gilmer, the fact that he had breathed the air of Freedom was an insuperable objection, and he was not allowed to enter a pulpit. Learning that a Methodist brother was in "durance vile" across the way, on suspicion of entertaining Anti-Slavery sentiments, the Rev. B. C. Smith bade adieu to "mild Southern skies," and returned to his Northern home. Mr. Smith was regarded here by a portion of his congregation as "Pro-Slavery," and would have been the last man in the world to give offence to the advocates of the Peculiar Institution; but he has returned the victim of, if not a firm believer in, the "irrepressible conflict." — Northern Christian Advocate, February 1-7.

#### AN OUTRAGE — SOUTHERN AND NORTHERN VERSIONS.

**A** BOOK pedler, named Alberton, was arrested in Marion, Alabama, on the 3d inst., [December.] The Marion American says: "He was arrested about eight o'clock this A. M., and carried to Cahaba, where, it is reported, they have the documents showing him to be one of the original men to be stationed on the line of the published Brown Map.\* We learn from Marshal Curtis that there is sufficient proof, found in the prisoner's trunk, to convict him beyond a shadow of a doubt of being an emissary. If so, the Lord have mercy on his soul (?) for we know the people of Cahaba well enough to feel confident that they will give him full justice, terrible as it may be." — Richmond Dispatch, December 8.

— This is the true account:

\* The Map left at the "school house," b<sup>y</sup> Kazi, before the attack on Harper's Ferry, to deceive the Southerners as to the future route of John Brown's men.

"GLASTENBURY, CONN., Dec. 28, 1850.

"The Rev. Mr. Alberton was brought to his home—three miles from here—last Friday, with one leg broken and his head and arm bruised, by a fall from the cars, on his way home from Alabama, where he went a few weeks since, in the employ of Mr. Stebbins, of Hartford, peddling books. He was arrested after the John Brown invasion, on suspicion of evil designs, and imprisoned twelve days. The suspicion was founded on a passage found in a letter to another person, in the same business, from Mr. Stebbins. The suspicious sentence was this: 'Take the best men, be faithful, do your work thoroughly; my agent in this section is the Rev. Mr. Alberton, whose head quarters is at —.' I don't recollect the name of the place. On this expression they founded a suspicion of treason, and sent forthwith to the place and arrested Mr. A., and the mob gathered around and cried out, 'Shoot him! shoot him!' 'Hang him! hang him!' He was searched, tried, and false charges were brought against him, and he was thrust into prison. He was so excited that he finally had turns of derangement. His case being reported to Mr. Stebbins, he procured the testimony of persons in Hartford, Governor Seymour, and others, who could be trusted, and he was released, and paid sixty dollars for false imprisonment. He was put on board of a steamer on the Alabama River to Montgomery, and thence by cars came home. In a fit of derangement, he jumped out of the cars this side of New Haven, and lay from six P. M., Thursday, to three A. M., Friday, when he was found, and accompanied to Hartford. I saw him on Monday of this week. He is very feeble, and lies prostrate, bruised, and mangled, like the 'man who went from Jerusalem to Jericho, and fell among thieves.' He is unable to talk much yet, he is so exhausted and excited. He has a family consisting of a wife and six children; is an Englishman by birth; has preached in this part of the town five years, and has preached in this country about ten years. He owns a house in Manchester, and suspends preaching on account of the inconvenience of moving about with a family of small children. He is a whole-souled, large-hearted Englishman and Christian; a man of unblemished moral character, and in good standing. He spent last winter in North Carolina, and preached at times on the Sabbath to his own and all other denominations.

F. SNOW."

— Rev. Mr. Green, an aged minister of the M. E. Church in Kanawha county, Virginia, was arrested and held to trial "for uttering seditious sentiments." The testimony against him was ludicrous. The Kanawha Republican (February) gives this account of the arrest:

"A man by the name of Hughes testified that as he was about twenty yards from the road where Father Green was riding by alone, he heard him muttering to himself these words: 'That the slaves must and ought to be free, and that he would walk up to his knees in blood to free them.' Father Green says that he sometimes talks to himself when alone, and sometimes prays as he rides along; he can't tell what he was talking about, or whether he was muttering anything when Hughes may have seen him; but one thing he knows, that nothing can be more foreign or abhorrent to his feelings and sentiments than the idea conveyed by the words imputed to him. This Hughes, we learn from a respectable gentleman, is a sorry creature."

The Pittsburg Advocate says: "Father Green is about seventy years of age, and has been for many years a faithful pioneer preacher."



## IMPRISONMENT OF REV. DANIEL WORTH.

**T**HE misfortunes of the Rev. Daniel Worth, of North Carolina, recently imprisoned for having sold a Republican pamphlet, has created much interest in his case throughout the Northern States. His trial is thus described by a bitter enemy—a correspondent of the New York Herald—which we give here in preference to any account by his friends:

“GREENSBORO’, N. C., Dec. 26, 1859.

“Correspondence of the New York Herald.

“On Friday, the 23d inst., Daniel Worth, a Wesleyan Methodist preacher, a native of this State, but who has been residing until within two years past in Indiana, where he was formerly a member of the Legislature of that State, was arrested by the Sheriff of this county on a charge of selling and circulating ‘Helper’s Impending Crisis,’ and also of uttering language in the pulpit calculated to make slaves and free negroes dissatisfied with their condition, thereby offending against the laws of the State.\* He was brought before the magistrates of the town, and a partial hearing had, when the case was adjourned until the following afternoon at one o’clock, for the purpose of procuring the attendance of witnesses for the prosecution. The prisoner was taken to jail,—bail having been refused by the magistrates. On Saturday, at the appointed hour, the Court met. The examination was held in the old Court House, which was crowded. The prisoner had no counsel, but managed his own case. Messrs. Scott, Dick, and McLean, of the Greensboro’ bar, were engaged in the prosecution. Over a dozen witnesses were examined, and it was conclusively proved that Worth had on many and various occasions uttered such sentiments in the pulpit against slavery as the State of North Carolina declared to be unlawful to be uttered. It was also proved by a witness that he (the witness) had purchased from Worth a copy of ‘Helper’s Impending Crisis.’ Worth acknowledged during the examination that he had been engaged in circulating Helper’s book, and also a work on the ‘War in Kansas,’ but that he did not consider it any harm to circulate them; that at first he did not intend to admit having circulated the former, but that he wanted to make them, as a lawyer would, bring evidence to substantiate the charge. During the examination, various extracts were read from ‘Helper’s Impending Crisis,’ some showing the *modus operandi* by which Slavery was to be got rid of in the South, and others pretending to give facts, all of which were commented on by the various counsel for the State. It was also proved that Worth had, in the pulpit, on the Sabbath day, applied the most opprobrious epithets to the legislators of the State of North Carolina, saying that the laws ought not to be obeyed; that ‘they were made by a set of drunkards, gamblers, and whoremongers.’\* The prosecution was opened by William Scott, Esq., who, in his remarks, eloquently described the inhuman tendency of the doctrines inculcated and taught in this work of Helper’s, which this traitor to the State of his birth has been engaged in circulating. He read many extracts from the book, and showed how grossly perverted were the facts pretended to be therein set forth—that they were base lies and calumnies on the South. Robert P. Dick, Esq., made some highly effective and stirring remarks; he was glad that this case of Worth’s had come up here in old Guilford

\* These charges were false: Mr. Worth always carefully avoided any such language.—Ed.

county—a county that had the reputation of being an Abolition county; that a warrant had already been issued from Raleigh for this Daniel Worth, but that this was the best place for him to be tried, that the result of this examination might now go forth as a vindication from the foul aspersion cast upon it. He spoke of Helper as a traitor to the State that had once claimed him as a North Carolinian, adding that this man who sought, in his 'Impending Crisis,' to array the North against Slavery, and bring about bloodshed and anarchy, and to desolate and lay waste the beautiful South, to dissolve the glorious Union, which had been given us by the wisdom of our forefathers, was obnoxious to the law under other criminal charges.\* He prayed and trusted that the Union would never be dissolved. Robert McLean, Esq., took up the question at issue. The very doctrines that the prisoner had been disseminating in his remarks from the pulpit, and which were contained in 'Helper's Impending Crisis,' which book he had been proved to have circulated, were at utter variance with the laws of the State of North Carolina, and it was upon this charge that he was now undergoing his examination. He read several extracts from Helper's work, commenting on them in a clear, forcible and telling manner. His remarks on the ways and means of abolishing Slavery, as set forth in the 'Impending Crisis,' were very sarcastically commented on, and were much applauded by the large audience present. He read from the 'Impending Crisis' the names of Cheever, Chapin, and Bellows, of the clergy of the North, as being engaged in the advocacy of those principles which were to dismember this Republic, and the name of the Rev. Daniel Worth as a Southern co-laborer. It was extremely difficult to restrain the applause during the delivery of the remarks of all the legal gentlemen who spoke—the Court frequently interfering, and insisting upon order being observed. Previous to the remarks of Robert McLean, Esq., the prisoner delivered his defence. He attempted to argue the evil of Slavery, and to try and convince the Court that he was right in preaching against it. He was twice requested by the Court to stick to the point at issue; that *they were not here to listen to a discussion on Slavery*, but to hear what he had to say in reply to the charges brought against him of violating the laws of North Carolina. The prosecution requested the Court to let him go on. The prisoner then continued his remarks at considerable length on Abolition, *until the Court told him that it had listened long enough to that strain*, and desired him to speak as to the charges brought against him. The prisoner then spoke as to his course having been consistent with his calling as a preacher and as a man; that when he heard there was a warrant out for his arrest, he had started for this place to surrender himself; that in his preaching and practice, he had only been doing what others in the State had long ago been doing unmolested; that he was a peace man and a Union man; that he sought not to disserve the Union; that he did not indorse all the sentiments contained in Helper's work; that he had formerly been a magistrate in this county; that he had been living in Indiana many years, and came back to North Carolina about two years since, to benefit the health of an invalid wife; that that wife had died, and he had married again, and had been engaged in preaching in several counties since; he was not conscious of having violated the laws of the State, either in his calling as a preacher, or as a circulator of 'Helper's Impending Crisis.' The Court ordered him to find bail in \$5,000 for his appearance at the next term of Court, and the same amount to keep the peace until that time. Bail for the first was offered, but up to the present time of writing, the other bail has not been obtained. It is said that, should the prisoner be released on the above bail, he will

\*It is hardly necessary to say here that Mr. Helper is a man of personal worth, as well as an earnest Southern Abolitionist, and that this assertion of Dick's is a bare and cowardly slander.—Ed.

be taken before his Honor, Judge Dick, who will refuse to take bail for him. At the close of the examination, remarks were made by Ralph Gorrell, Esq., and Robert P. Dick, Esq., to the effect that the public mind was much excited by this examination, and that threats had been made as to a disposition of the prisoner; but that they would recommend the people to let the law take its course, and not to do anything to militate against its authority, now that the prisoner was in its hands. The Rev. Daniel Worth is a large, portly man, with a fine head, an intellectual and expressive countenance, and a large, commanding eye. He is fluent in speech, and the general style and manner of his speaking are calculated to win attention. He did not appear to be at all embarrassed or frightened at his position; on the contrary, he expressed his ideas and opinions with boldness and fearlessness. He complained to the Court of the unfitness of the jail for a prison, it being extremely cold weather, and no fire in the building; he had passed one night there, and was fully competent to express an opinion on the subject. Mr. Worth was a man raised in this country, is sixty-five years old, and emigrated to Indiana and Ohio, and no doubt to Kansas.\* He was in the Legislature of the first-named State, acting as sub-chairman in the Convention that nominated Fremont for President. I was glad to see that mob law was not exercised on him; but there is no doubt but that the punishment prescribed for this offence by the laws of North Carolina will be fully meted out to him, which he and all others deserve who engage in such hellish work. This man has been an eyesore to this community for eighteen months. Nothing but good feelings for the respectable family who bear his name has prevented him from incurring the same fate months ago. A clean sweep may now be expected by all who advocate such vile doctrines as those disseminated. Any man who is found with a volume of the 'Impending Crisis,' or the sequel to it, will be held strictly accountable how he came by it. I am fully satisfied that if the course is persisted in which has already been attempted by our Northern Abolitionists, the North will suffer much in her trade with the Southern States, to say nothing of the political consequences attending it. It is as well to state that the punishment for the first offence of this kind under the statute laws of North Carolina is thirty-nine lashes; for the second, it is death, as meted out to John Brown and his fellow-associates at Harper's Ferry."

Such is the account as published by the enemies of Worth. The letter subjoined is from a lady of North Carolina to an officer of the American Missionary Association:

"GUILFORD COUNTY, N. C., Jan. 13, 1860.

"At present, we are circumstanced something like the children of Israel, when they started for the Land of Promise, pursued by Pharaoh and his Host, with the Red Sea before them, and mountains on either hand. Still we hope to see the salvation of the Lord, relying on the arm of Jehovah for protection. I suppose, ere this, you have seen some account of the Rev. D. Worth's arrest and commitment to prison, in Greensboro', Guilford county, N. C., charged with circulating incendiary books, &c., principally the 'Impending Crisis,' by Helper, — which seems to be attracting more attention, at present, than all other books put together. Brother Worth was arrested on the 23d of last month; had a preliminary trial before three magistrates on the 24th, which resulted in his commitment to prison to await further decision at the Spring Term of the Superior Court. There was great excitement during his trial; three lawyers appeared in behalf of the State; the prisoner pleaded his own cause in an able manner — his enemies themselves being judges. Since then, there have been five other arrests of citizens of this county for circulating

\* This last supposition is incorrect. — Ed.

'Helper,' most of them under heavy bonds, but all admitted to bail except the first. The nature of the bonds required of him was considered unreasonable. The first was a bond of \$5,000 for his appearance at the Spring Term, which was complied with; the other was \$5,000 also, requiring him not to preach at all. This is not complied with, yet. Not content with the above, he was arrested again, in prison, and brought out yesterday before Judge Dick, and bound in the sum of \$5,000 to appear at the Spring Term, in Randolph county, in March. His enemies seem determined to push the law to the furthest extremity, but the old veteran has been happy beyond description, and filled with joy unspeakable. His keepers observe the strictest vigilance, not allowing even his wife to speak a word to him without witnesses being present; nor do they suffer him to write a word to any person, only what passes under their inspection. They made an attempt yesterday, during his trial, to deprive him of the means of writing at all; but finally concluded to let him have two or three sheets of paper at a time, by his giving an account to the sheriff what disposition he made of it. One object seems to be to cut off all correspondence with friends, and indeed all the friends of liberty here must suffer likewise. They say that it is against the law to say Slavery is wrong, and they have pronounced the woe; the decree has gone forth against all such offenders. I trust and believe there is a remnant who will trust and fear God more than man, even in this land of intolerance and usurpation; and I hope that all who love the Lord Jesus Christ in sincerity will remember us at the Throne of Grace, that we may be able to withstand all the fiery darts of the wicked; also, that our aged minister may be delivered from wicked and unreasonable men."

The next account that we had of Mr. Worth was from the Randolph County (Indiana) Journal, which said:

"We have just heard from Mr. Worth, through his nephew, Rev. A. Worth. He is still in jail. His bail bonds would have been filed, but there were several sheriffs hanging around the jail door from other counties, to arrest him as soon as he should come out of Greensboro' jail. His wife and friends are not permitted to visit him. His cell is wholly unsuitable for any person to live in. His only bedding is a dirty pallet. The jail is strongly guarded. Some of the Quakers who were imprisoned have given bail, and are now out of jail. Several of them were leading and influential men."

Three days after his incarceration Mr. Worth wrote a letter, from which we make an extract, to show what manner of man he is whom the Slave Power has threatened with imprisonment and the pillory:

"GREENSBORO' JAIL, December 26.

"I have been three days incarcerated in this jail on charges of a breach of the criminal laws of this State, in preaching and selling incendiary books, Helper's Impending Crisis, &c. The excitement on my preliminary trial was great. I plead my own cause, but three lawyers were against me. My bonds were fixed at ten thousand dollars—a very modest sum in which to bind a preacher. My securities will file my bonds this afternoon, when I shall again have temporary liberty. My trial will come on in April, and, though conscious of no offence against any just law, not even against the laws of North Carolina, in consequence of the great prejudice, added to the tremendous excitement, I can hardly hope to escape. The punishment, if convicted, is pillory, whipping, and imprisonment. Yesterday, the anniversary of the Saviour's Advent, I spent in my prison in reading my Bible and prayer. I seemed to hear my Saviour's voice asking,

'Art thou ready to suffer for my sake? Canst thou enter into dungeons for thy Saviour's love, and suffer shame for my sake?' When I came to the point, and could say, 'Yes, Lord, I am willing to suffer thy righteous will in all things,' He poured His love into my soul so boundlessly that I shouted aloud for joy. And let me say that I fully believe if I am sentenced to confinement or other punishment, God will glorify His name by my suffering for Him as much as though I was at liberty and working in His vineyard. O, let me have the prayers of my dear Christian brethren every where, that my faith fail not, and that I may in patience possess my soul. Yours, in the love of that Saviour who suffered shame for us,  
D. WORTH."

Mr. Worth was finally released on bail of \$3,000, which he now (July 4, 1860) proposes to forfeit, if he can raise that sum in the North. He got out of jail on a motion for a new trial. If he fails in raising that amount, he will return to North Carolina, to be imprisoned and lashed. He ended a speech, recently delivered in New York, in these words:

"Referring again to the character of the law, he stated the facts in relation to a Congregational church in North Carolina, which had as one of their bonds of union an article refusing to Slaveholders membership with them. This fact becoming known, some of their leading members were indicted, and the pastor compelled to flee for his life. Would this audience tell him of despotism in Austria or under Napoleon? They need not travel over the water to find it. If that was not despotism they had no need of such a word in our vocabulary. But such was the law of the Christian State of North Carolina, where members of the Church love the Lord Jesus Christ and sell his image. . . . He thought the audience should be convinced that to find intolerance and fettered speech it was not necessary to go to France or Austria. *It could be found in a much worse form in the Southern part of this Union.*"

— How long, Christians of the North, shall this Organized Anti-Christ—the Southern Slave Power—be permitted to act its barbarous pleasure unrestrained by the hand of the Federal Government?

## V.

### The Shivering Chivalry.

**W**ITHERED be the tongue that ever wags a doubt of the chivalry of the men of the Southern States! Indeed, with such recent illustrations as these incidents subjoined, how *could* a doubt be cast on a character for chivalry so old as theirs, and so *very* often self-proclaimed? Chivalry has three distinguishing forms of manifestation — courtesy or devotion to woman; calm courage amidst wars and rumors of wars; and, lastly, but preëminently, a tender regard for the rights of the poor and lowly. Let us illustrate the chivalry of the South by incidents grouped around these three heads.

#### COURTESY TO WOMAN.

**T**HE Wheeling (Va.) Intelligencer, (Dec. 1-7,) publishes the statement of a blind girl, who was recently expelled from Martinsburg, Va., on suspicion of being an Abolitionist. She says:

"Some of the people treated me kindly enough, but the lady of the house insisted that I was an Abolitionist; that, coming as I did from Indiana, I was not entitled to belief. A gentleman came into my room uninvited, and *questioned me in an impudent manner*. I applied to a minister, who said he would be glad to assist me, but would advise me *not* to stay during the excitement. It was in consequence of this that *I was compelled to leave*." "In addition to this, the conductor of the train upon which the blind lady and her sister arrived, told us, in the presence of a number of gentlemen, that the ladies were not permitted to remain. He was asked if he knew them, and upon replying that he did not, was told that *'they could not stay there.'*"

—The New York Evening Post tells the following incident of Virginia life:

"The instances of gross and tyrannical injustice perpetrated in the Southern States against those who are known or suspected to fail of sympathy with the prevailing ideas respecting Slavery, have become so common, that the papers have almost ceased to record them in detail. A recent case, however, exhibits, like that of Crangale at Savannah, such cool contempt of moral and legal obligation, and, moreover, such a ridiculous disproportion between the alleged offence and the penalty inflicted, that we are tempted to make it public. Not long since, Mademoiselle Favarger, an accomplished French lady, the daughter of a Protestant clergyman at Paris, was engaged in this city as a teacher of French in the 'Old Dominion Female Institute' at Richmond, Virginia. Here she continued to discharge her duties under an unconditional engagement for a year, with a like engagement for a second year, on the sole condition that she should be found competent, until the latter part of November last, just before the execution of John Brown. Md'le Favarger seldom saw any papers, took no interest in politics, and never in any way broached the subject then uppermost at Richmond. Not speaking English perfectly, she failed to appreciate the absorbing interest which was concentrated upon the affair at Harper's Ferry. But luckily or unluckily she was a woman, and had a woman's heart, and was so unfortunate as not to understand that she was where she was expected to deny her natural emotions, and pretend to be what she was not. Accordingly, when, a day or two before the memorable second of December, one of her zealous pupils said to her, 'Mademoiselle, Old Brown is going to be hung on Friday, aren't you glad?' she replied, 'No, my dear, I am not glad; I pity poor Brown, for I think he thought he was doing right.' That was all; but it was enough. Instantly the young spies flew to head-quarters and denounced the traitor. There was no hesitation, no pity. Engagements made with a woman who could utter such atrocious sentiments when directly interrogated, were only made to be broken. Mademoiselle Favarger, who never dreamed of the torch she had applied to the proud fabric of Virginia's prosperity, was astonished when she was informed of her sin and its consequences. But remonstrance was vain, and she returned to New York, with the following certificate from the principal of the school:

"RICHMOND, VA., December 2, 1859.

"This is to certify that Md'le Sophie Favarger has been employed in my school as teacher of French. I regard her eminently qualified to teach her native tongue. She gave, so far as I am aware, entire satisfaction (in her teaching) to the patrons of the school. She has been dismissed from the school simply on account of the Anti-Slavery sentiments she publicly expressed before the school.

T. L. GALLEHER,

"Principal Old Dominion F. Institute, Richmond, Va."

It should be added that Md'le Favarger never taught nor appeared "before the school," but received her classes at her own quarters.

— The New York Independent relates a similar story:

"Two intelligent young ladies, formerly well known in the choirs of churches in Boston and Hartford, went to Richmond in September last, with a view of establishing a private school. They soon gained the confidence of many friends, and succeeded in starting an enterprise which gave fair prospect of speedily prospering. As soon as the recent excitement began, they were waited upon by some very respectable gentlemen, who informed them that Northern school-mistresses, however amiable and competent, were not the proper persons to teach the children of Southern parents and guardians! The ladies were forced immediately to break up their school. Wishing, on account of their health, to remain in a South-

ern climate, and hearing of a vacancy in a school in another city in Virginia, they made application and presented their letters. They received a reply from a clergyman, who wrote to them as follows:

"The Board of Trustees met yesterday, and passed upon the various applications, yours among the rest. I deeply regret to say, that although your recommendations were altogether the most favorable, your proposal was immediately rejected, as soon as the fact became known that you were both from the North. The feeling is so strong, and the foolish excitement has run so high, on the subject of Northern people, that the community here seem almost blind; and if they continue in their present policy, they will lay themselves open to severe criticism, if not to censure."

"Accordingly, the ladies, being compelled to leave Richmond, and unable to find a place for the soles of their feet any where else in Virginia, and knowing the uselessness of going further South, took an early train to New York."—New York Independent, December 29.

—Here is an authentic illustration of the same spirit, further West:

"Several Cincinnati ladies were travelling down the Mississippi, and while the steamer was letting off freight at a station, went ashore for a walk. Dr. Horton, the owner of the plantation, sent a negro to order them off, to which they paid no attention, when the chivalric Doctor himself informed the ladies that he 'didn't want people, male or female, from so abolition a hole as Cincinnati, prowling about his premises.' The ladies retired."

—About 1 o'clock last Friday night, the Alexandria Artillery, numbering some forty men, with two pieces of cannon, under command of Major Duffey, arrived in this place via Manassas Gap Railroad and Winchester. . . . They all returned about dark, without finding any thing suspicious, or arresting any one. They searched several houses—among them the unoccupied tenement of the notorious John C. Underwood—but found nothing worthy of consideration. Upon application for entrance into the house of a known Abolitionist, the wife of the man living there (her husband being absent) seized an axe and defied their entrance. They finally wrested the weapon from her grasp, *but not without first giving her a bayonet wound on the arm.*—Berryville (Va.) Conservator, December 5–10.

—One of our passengers was sent from the steamer, on our arrival this morning, to the cars, and started on the way back to Boston; *and it served her just right*, as she was very outspoken in her condemnation of Southern Institutions.—Letter from Charleston, dated December 18, in New York Express, December 17.



## CALM COURAGE IN DANGER.

THE volume might be written in eulogy of the peculiar courage—the prudential valor—manifested by the Slavemasters after John Brown's invasion of Virginia. Tempting as the field is, we will not enter it, but leave it for the old hero's biographers. One or two incidents are all that we can give here.

—The Oxford (Mississippi) Mercury, January 24, says:

"Considerable excitement was produced in our neighboring town of Abbeville, last Sunday and Monday, by a gang of ten pedlers. Some stories represent them to us as having been Irish or German, and others that they were Abolitionists, endeavoring to stir up an insurrection. *The neighborhood became greatly alarmed when they appeared*, as so many of that kind of traders do not often travel together. They were, the whole ten, arrested on Monday, and taken to Abbeville and examined, *but no proof was elicited against them*, except that several were operating without license. *They were ordered to leave the State within a given time.*"

—The Baltimore Clipper, of November 11, says:

"Friday night last, a negro man belonging to Washington Waller, Esq., of Somerset county, Md., was shot dead by a patrol of white men in Dames Quarter District. The circumstances, as we learn from the Union, were substantially as follows: On Thursday night an alarm of insurrection and murder was given at a meeting house in the neighborhood. The congregation were at prayers at the time the alarm was given. The prayers were forgotten, and the utmost confusion and excitement prevailed. The benches were broken up for clubs, and with these, and such weapons as the men could obtain at the time, they scoured the neighborhood, but finding nothing upon which to vent their indignation, they dispersed, still under great excitement. The following night a patrol was organized, and with guns, clubs, and other weapons, they proceeded under great excitement to search the huts of the free negroes in the neighborhood; at one of these huts the unfortunate negro was found. He was attempting to escape when fired upon by the excited crowd, who mistook him for an insurgent. The shot pierced his back, taking effect in his lungs and bowels, and producing instant death."

—The Baltimore Republican, November 30, says:

"On Sunday last, an incendiary letter was picked up in St. Michael's, which purports to give the outlines of an extended insurrectionary movement in Maryland and Virginia. It states the very improbable fact that over 12,000 men are engaged in the crusade, who can instantly recognize each other by a look in the eyes whenever they meet. The plot contemplates the capture of the city of Baltimore, by the aid of 40,000 men from the North, the time to be fixed by a State Convention of the crusaders, to be held in this city. The name and date of the letter were both torn off. *This ridiculous document created great excitement among the good people of Talbot. Patrols were immediately formed in the St. Michael's District, and a strong guard placed in Easton on Sunday night.* A public meeting of the citizens of the County took place in the Court House at Easton yesterday afternoon, to take into consideration the existing state of affairs, but we have not learned the result of their deliberations."

—A letter from Petersburg, Virginia, published in the N. Y. Tribune, December 5, says:

"The panic has seized all classes of the people, and most exaggerated reports are in circulation. Some think that hordes are on their way to invade the State which has given birth to Presidents and statesmen. Petersburg has been divided into patrol districts, and fines of \$25 and \$50 are to be imposed upon those who disobey orders to perform patrol duty whenever Major Davenport, the officer left to protect the city, may call for their services. Seven men each from eight companies were on patrol duty last night, and a special detachment was sent to guard the powder magazine on the other side of the River Appomattox. These warlike preparations are, of course, a serious interruption to all business in the city, and the suspicions which are excited by them contribute to the same result. If five or six negroes are seen talking together, they are speedily magnified by rumor into a hundred, armed with pitchforks and scythe blades. Beggars are arrested and put into jail, and strangers, if they happen to be poorly dressed, are accosted by the police and examined. Two of this class, who were found a night or two ago, had in their possession a tin cup and a whiskey flask, with a little spirits in it, supposed to be of Northern manufacture, an old jackknife, and a piece of string. They were ordered to leave the city immediately; but before they had time to comply with the injunction they were again taken into custody."

The Kinderhook (New York) Rough Notes, January 18-25, relates the following thrilling incident:

"In December (1859), one of the peaceable and exemplary Shakers from New Lebanon, in this county, was on his yearly tour through south-western Pennsylvania and the adjacent parts of Virginia, peddling his garden seeds, or, rather, supplying his old customers with their usual stock for the ensuing spring demand. While quietly moving along the highway with his horses and wagon, with a close box in which his seeds were packed, secure from rain and fogs, and without even knowing that he had passed the boundaries of Pennsylvania and entered into the land of chivalry, he was suddenly arrested in his progress, and charged with being an incendiary Abolitionist. His vigilant captors were informed that though his closed wagon-box contained materials that would *expand*, if properly sowed in their gardens in the spring, they were not really of an *explosive* nature. The Virginia vigilants were incredulous, strongly suspected that he was a very dangerous character, and proceeded, with due care and caution, (probably fearing that some 'infernal machines' were mixed up with the small boxes containing seeds,) to overhaul and examine the contents of the wagon. Though finding neither powder, nor Sharp's rifles, nor warlike pikes, they were far from being satisfied that all was right — pronounced him to be a very suspicious and dangerous character, and lodged him in jail, or some other safe 'lock-up,' for the night. On the following morning a company of brave and chivalrous militia was assembled, with muskets and bayonets in hand, and, with the soul-inspiring music of fife and drum, he was safely escorted and guarded back from 'Old Virginia's shore' into the State of Pennsylvania, and the agitation and alarm caused by his presence in that part of the 'Old Dominion' quieted and allayed; and then did the chivalry breathe calmly and freely again. This incident is regarded as eminently worthy of being recorded in history as the first occasion on which it was found necessary to call out a military company for the protection of the citizens of any community from the evil designs of an unoffending, unwarlike, and non-combatant Shaker."

— Last night, at nine o'clock, an alarm was given by one of the sentinels firing his rifle. Military orders were sounded from one end of the town to the other, and caused very great panic among women and children, and some men, whose nervous systems have become much disordered by late events. Shutters were closed and lights extinguished in quick time. The excitement continued until ten o'clock, when it was ascertained that the sentinel had mistaken a cow for a man; that he challenged her; that she wouldn't halt, and he fired. — Telegraphic Despatch from Charlestown, Va., in the New York Herald, November 24.\*

#### PROTECTION OF THE DOWN-TRODDEN.

THE enslavement of the *free* negroes of the Commonwealth is a measure which seems to be very popular in this region. The policy in this connection, which is not favored here, is the immediate enslavement of that class, *so as to avoid a diminution of the representative basis, which would result from the exodus of the free negro population under a measure granting the alternative of exemption or enslavement within a specific time.* Slaves constitute a basis of representation in the ratio of three fifths, while free negroes rank with the Whites in this connection, so that the loss of a free negro would be equivalent to the loss of a white man as a representative basis. Their enslavement, however, would involve but a comparatively small diminution in this respect, for in this condition they would occupy the three fifths standard, and probably save to the Commonwealth the loss of one Member of Congress, which would be inevitable under the policy of voluntary emancipation or enslavement after the lapse of a certain period. *Immediate enslavement would, moreover, add to the coffers of the State Treasury; but I hardly suppose that such a consideration as this would weigh*

\* The Virginia cow that was shot for not answering the sentinel's challenge, was guilty of not understanding the challenger's language. Had an ass approached the sentinel, the one animal would have understood the other at once, and there would have been instant answer and immediate fraternization. — Boston Traveller, December 3.

materially in the determination of this policy. *A regard for the safety of the Institution of Slavery, with which the existence of free negroes in this Commonwealth is deemed incompatible, is the overruling motive for this contemplated change.* The question of the basis of representation can only affect the details of the measure as regards the limits within which the alternative of emigration or enslavement may be granted. But the question of gain is, I am sure, altogether excluded in the consideration of this policy. — Woodstock (Va.) Correspondence N. Y. Times, dated November 9.

— Judge Crain has ordered the free colored people of Prince George's county, Maryland, to be disarmed. — Boston Traveller, December 27.

— The Council of Huntsville, Alabama, have passed an ordinance expelling all free colored persons from the town, who may have come there since the year 1832. — Boston Traveller, December 27.

— The N. Y. Tribune, Nov. 16, says: A bill has been introduced in the Tennessee Legislature to prevent free negroes travelling on the railroads in that State, which passed at the first reading. It provides that the President who shall permit a free negro to travel on any road within the jurisdiction of the State under his supervision, shall pay a fine of five hundred dollars; any conductor permitting a violation of the act shall pay a fine of two hundred and fifty dollars; provided such free negro is not under the control and care of a free white citizen of Tennessee, who vouches for the character of said free negro in a penal bond of one thousand dollars. In this connection it is timely to notice the rising signs of a public fear and hate of free colored persons in Alabama. The Montgomery Mail says:

"We are daily receiving encouragement, personally and by letter, in our attempts to direct public attention, and especially that of our Legislature, to the necessity of removing the free negro population of Alabama from its borders, and of reviewing and revising the laws as to offences by slaves and their masters, as such. *The sentiment is universal, that the 1st of January, 1862, must find no single free negro within the limits of Alabama; their anomalous condition is an eyesore to the slaves and an*

annoyance to the white population. Freedom is not the normal condition of the negro, and that blessing to the white race degrades, demoralizes, and renders worthless nine negroes out of every ten."

*It will soon be a question of politics concerning the States severally, and affecting the credit and the obligation of the General Government, if that entire class of Anglo-African men and women can be driven from their homes and property in the South, and forced to become residents within other jurisdictions, under the penalty of being sold into eternal Slavery.*

— The N. Y. Tribune, November 22, says: How Mississippi proposes to force out of her jurisdiction all free negroes, and to rob them besides, as some compensation to herself for the terror they have made her suffer, the following act, now on its passage through her Legislature, will too well show :

A BILL to Exclude Free Negroes from the State :

SEC. 1. Be it enacted by the Legislature of the State of Mississippi, That from and after the 1st day of July, 1860, it shall be unlawful for any free negro, or mulatto, to be found in this State, under any pretence whatsoever ; and every free negro, or mulatto, so found, may be indicted in any county where found, or in any adjoining county, and, on conviction, shall be sold into Absolute Slavery. The Sheriff of the proper county shall sell such negro, or mulatto, at the door of the Court House of his county, for cash, after giving such notice as the Court shall direct, and shall pay the net proceeds of sale into the Treasury of the county where the indictment was found.

SEC. 2. Be it further enacted, That if any person shall, by pretending to be owner, or by any other means, endeavor to shield or protect any free negro or mulatto against the provisions of this act, such person so offending shall be fined in any sum not exceeding one thousand dollars, or imprisoned not exceeding six months.

SEC. 3. Be it further enacted, That in an indictment under this act, proof that the negro or mulatto acted as if free, shall be sufficient *prima facie* evidence of the fact.

SEC. 4. Be it further enacted, That if the owner of any slave shall permit such slave to hire his or her time, or otherwise act as free, such owner shall be fined not exceeding one thousand dollars. And such slave may be indicted and sold as a free negro unlawfully in the State.

SEC. 5. Be it further enacted, That free negroes or mulattoes are hereby declared incapable of inheriting, acquiring, or holding any property in this State ; nor shall any property be removed from the State for the benefit of any such person.

— The N. Y. Independent, December 29, states :

" A bill for excluding free negroes from the State of Mississippi passed the House on the 7th December, by a vote of 75 to 5. It provides that they shall leave the State on or before the 1st of July, 1860 ; or, if they prefer to remain, that they shall be sold into slavery, with a right of choice of masters, at a price assessed by three disinterested Slaveholders, (!) the proceeds to go into the Treasury of the county in which the provisions of the bill may require to be executed."

—The Tribune, of December 30, records this fact of "Slavery as it is":

"At the April term, 1859, of the Circuit Court for Cecil county, Md., a free colored man, about twenty years of age, named John Scott, was tried for going out of the State and returning thereto contrary to law, and convicted of the offence. He was sentenced to pay a fine of twenty dollars and costs of suit, and in default thereof to be sold as a slave. The fine was not paid, and on Monday last John Scott was sold at Elkton, at public sale, to the highest bidder, for nine hundred and seventy-five dollars. He was sold as a slave for life, and is no doubt ere this on his way to a Southern market. The purchaser was a man named Fairbank, from Baltimore."

—The same able and patriotic journal of a more recent date has these judicious comments on a decision of the Virginia Courts:

We have already called attention to a recent decision of the highest Court in Virginia, to be found in the XIVth volume of Grattan's Reports, p. 132, just issued, in the case of Baily et al. agt. Poindexter et al. It is of sufficient consequence to merit a few further observations, and is stated as follows in a journal of that State:

"Mr. Poindexter, being the owner of a number of slaves, by his will gave the use of them to his widow during her life, and after her death they were to be free, *at their election*, if they preferred freedom to a public sale at auction. The Court, upon full argument, extending over some eighty pages, decided that the clause of emancipation, at the election of the slaves, was an utter nullity and void, and that the heirs might still hold them in bondage, assigning as a reason for this, that a slave has not, in the eye of the law, *any legal situs* or power of choice whatever, and therefore that these slaves cannot perform the condition specified in Mr. Poindexter's will, that is, elect to be free.

"The learned Court say that this total incapacity of the slave is the *necessary* consequence of the system of Slavery, as understood and practised in the Slave States; and further, that this feature of the law cannot be abandoned or relaxed without endangering the entire institution itself. They insist 'the slave has no civil or social rights;' that he can enter into no form of agreement for his emancipation, and is without remedy for the breach of any such agreement, if any be made and broken; and hence he can exercise no election for manumission; and further, that his master cannot, by any possibility, clothe him with such a power, for the slave has no *legal situs*, no attribute of a man under law, no power, no choice or right; that though 'he may elect to go into Slavery, he cannot elect to go out of it;' and that 'all the powers and faculties of the slave are absolutely under the control of the master.'

"The Judges who made the decision say the doctrine is upheld and fully sustained by the principles laid down by Chief Justice Taney in the case of Dred Scott agt. Sanford, 19 Howard."

It is such extraordinary injustice as this, perpetrated under the forms of law, by grave judicial authorities, that produces the profoundest impression wherever a sentiment of right pervades the public mind. It is the conduct of conservative Southern men—for we suppose Judges upon the Bench must be so esteemed—in thus aggravating the features of Slavery, by denying to philanthropy the exercise of its beneficent impulses, and, little by little, shutting out all hope for the slave through peaceable methods, that gradually leads the public conscience to justify even violent and unlawful acts looking to the extinction of the Institution. How can the South expect the sympathy of the world for acts of injustice

at which the dullest sense revolts? The South, in its replies to allegations of individual wrong and outrage on the part of Slaveholders, always asserts that such are the exceptional features of the Institution. But it can make no such defence against the unquestioned decisions of its highest Legal Tribunals, such as that we are now commenting on. Here is cruelty in the concrete. Here are wrong and outrage perpetrated by the civil authority, acting under all the restraints and solemnities of a tribunal from which there is no appeal, and whose acts stand as the well-considered and deliberate utterance of the State. This is no exceptionable injustice. It is the injustice of consolidated power—the injustice of a whole community. And it is voluntary, gratuitous injustice. There is no defence for it, such as there is, or at least as it is pretended there is, in maintaining the Slave System, from the necessity of upholding the rights of property intact. For what is here prevented is the attempt of property to relinquish its hold upon its possessions; the attempt of Humanity to discharge a duty imposed by a sense of Justice. For this act of injustice on the part of the State there is no defence, no reason in equity, or in policy even. It is sheer, undisguised, indefensible tyranny over a subject race. It is the common habit of all tyrannies to seek to strengthen themselves by an iron harshness. But the method has never met with more than temporary success. The supporters of Slavery in the South, in following the old example, cannot fairly anticipate any thing different from the old experience. In proportion to the violence of wrong, comes the force of its retributions. In aggravating the condition of the slave by fierce enactments, and by cruel legal decisions, the South is gradually forfeiting all claim upon the sympathies of mankind, and destroying the feeling of commiseration which would otherwise be its stay in the fearful perils the future has in store. Let it be persuaded to moderation in its course, both in respect to its treatment of slaves by the civil authority, and in the spread of Slavery, and it may at least measurably restore the harmony of feeling between the two sections of the country that its outrageous conduct has of late years done so much to interrupt.

— The Cincinnati Gazette, of January 4, says :

“At the late session of the Arkansas Legislature, an act was passed giving the free negroes of that State the alternative of migrating before January 1, 1860, or of becoming slaves. As the time of probation has now expired, while some few individuals have preferred servitude, the great body of the free colored people of Arkansas are on their way northward. We learn that the upward-bound boats are crowded with them, and that Seymour, Ind., on the line of the Ohio and Mississippi Railroad, affords a temporary home for others. A party of forty, mostly women and children, arrived in this city last evening by the Ohio and Mississippi Railroad. They were welcomed by a committee of ten, appointed from the colored people of the city, by whom the refugees were escorted to the Dumas House, on McAllister Street, at which place a formal reception was held. They were assured by the Chairman of the Reception Committee, Peter H. Clark, that if they were industrious and exemplary in their conduct, they would be sure to gain a good livelihood and many friends. The exiles, as before stated, are mostly women and children, the husbands and fathers being held in servitude. They report, concerning the emigration, that hundreds of the free colored men of Arkansas have left for Kansas, and hundreds more are about to follow.”

## VI.

### Southern Hospitality.

**B**E hospitable to strangers" is a Biblical injunction, with a motive annexed to it; for, says the Sacred Book, "some have entertained angels unawares." Down South, where the Slave-masters so loudly boast of their hospitality, they nevertheless have changed all that; and "Be inhospitable to strangers, for some have entertained Abolitionists without knowing it," seems now to be the rule that governs them. Not any of the Christian Apostolic Epistles, but a Virginia Gubernatorial Letter, appears to be the guide of their actions in reference to visitors of Northern birth. These are charges, we are aware, not to be lightly made; but accusations, albeit, which we undertake to prove — "out of their own mouths." The preceding chapters have recorded several instances of the most inhospitable treatment of strangers, who have been "*suspected*" of preferring God and His freedom to the Devil and his Slavery; while in this one we propose to record such well-attested incidents only as show that without either statute or moral crime alleged, and without provocation given, Northern men have recently been banished ignominiously at the bidding of the caprice and the sectional hatred of the insolent Slave Oligarchy:

GOV. WISE'S 1,000,000,000,000,000,000,000,001ST LETTER.

**T**HE following brief letter from Gov. Wise, (says the Atlanta, Georgia, News,) shows what he considers the neces



sity of the times. We learn that very stringent measures have been adopted in South Carolina, Alabama, and in some portions of our State against pedlers, showmen, and others who are reasonably suspected of hostility to our Institutions. *Scarcely a day passes, that we do not hear of some itinerant, unable to prove himself to be of reliable character, having been expelled from Southern communities.* Here is the letter of the Virginia Governor:

RICHMOND, VA., Nov. 25, 1859.

"My Dear Sir: I have time only to acknowledge yours. Say to your father, and all others, that there are serious times here. We are arming, and have need to do so; and the Southern States all had better be rousing. *Drive out pedlers and schoolmasters (not well known) from Yankeeedom.*"

Yours, &c.,

HENRY A. WISE.

WILLIAM SCOTT, Esq."

#### NORTHERNERS DRIVEN FROM FLORIDA.

THE N. Y. Tribune, of January 24, says:

"The Eastern Herald, of Lake City, Florida, advocates, with considerable vigor, the expulsion of Northerners from that State. It says, 'Let us but act prudent, but at the same time promptly, and every rotten-hearted, God-forsaken, mean Abolitionist, who sets his foot on Southern soil to inculcate the principles of insurrection—let us teach him a series of lessons that will not be easily forgotten.'"

#### PENNSYLVANIANS DRIVEN OUT OF MARYLAND.

THE Norristown (Pa.) Republican, a trustworthy paper, furnishes us with the following incidents:

"Mr. David Fuld, clothing dealer, of West Chester, having a claim to collect in Warwick, Cecil county, Md., went down, taking a free colored man, David, along as a carriage driver, when an excited crowd gathered about the house, exclaiming, 'Hang the d—d Northern nigger!' 'Shoot him!' 'Fine him one hundred and fifty dollars,' 'Fine him five hundred dollars,' and other expressions peculiar to that latitude. A 'squire' was in the crowd, and informed Mr. Fuld that the legal fine was twenty dollars, and the costs twenty-five cents. (As no warrant was issued, we suppose this was for the use of the mob.) Mr. Fuld paid the fine, and took a receipt, which the constable indorsed good for five days for the 'negro.' But his prompt payment seemed to annoy them. They used abusive and insulting language, and swore he should not take the 'nigger' back to Pennsylvania. One man offered him eight hundred dollars for the negro, and he was told that he had better take that than nothing, for he would have to go home without him. Some one suggested that it would be safest to leave, when Mr. F. and his man left, without finishing his business, and returned to Pennsylvania with exalted notions of our 'gallant' Union!"

—"Christian Stout, a good Democrat, long a resident of Upper Dublin, and for a year or two of Plymouth township, removed to Maryland a few years ago, to work a farm for William Earnest, Hon. John McNair, and others, and has resided there ever since. About two weeks ago he appeared amongst us again, and informed us that he was a fugitive from his

home. He says that a short time after the opening of Congress, and the introduction of Clark's resolution, a wealthy Englishman, his neighbor, handed him Helper's book to read. He read it, and then seeing his neighbor, he told him that he was done with it, and desired him to take it; but he said, 'No, never mind giving it to me, hand it to one of your neighbors.' He did so, and shortly afterwards the Englishman was arrested, as were some others. He was then informed that the Slaveholders had sixty-two names on their paper of persons who were to be arrested for circulating Helper's book, uttering Abolition sentiments, and sympathizing with Brown. As his name was among the proscribed, he suddenly left for Pennsylvania. The Englishman was bailed in the sum of twenty-five hundred dollars, and immediately left for New York, intending to forfeit the bail, and abandon the State. Before Stout left, he consulted a lawyer, who told him that although they might perhaps not convict him, they would probably keep him in jail a year or two, and put him to much cost, so he concluded he had better leave. He is now waiting the result of the trial of others."

#### A TEACHER DRIVEN OUT OF MISSOURI.

A MOB of Pro-Slavery men recently broke up a school taught by Robert Milliken, at Kirksville, Mo. He was conceded to be a good teacher, and personally unobjectionable, but was guilty of having a *father* who had incautiously expressed Anti-Slavery sentiments in a letter to a friend in New York! The father describes the outrage in a letter to the New York Tribune, dated January 28.

#### WHITE MEN EXPELLED AND IMPRISONED.

THE Enterprise (Mississippi) News, in December, thus related the circumstances of the arrest of two book pedlers:

"On Monday last, Marshal McDonald brought before the Vigilance Committee two men, named Manchester and Bishop. About the first of December last, the Vigilance Committee examined two young men who were procuring subscriptions to the American Cyclopædia. It was charged on them that they had been tampering with slaves. The Committee *not deeming the evidence against them sufficient to authorize summary punishment, they were discharged, with the injunction to leave the State*, and to abandon their agency, and inform the publishers or their agents that the book should not be delivered in this county, the Committee at that time thinking they were agents for Appleton's 'New American Cyclopædia,' which had been condemned by Mr. Pryor, and which was regarded by the Committee as being incendiary in its tendency. The two men, Manchester and Bishop, notwithstanding the warning given to Smith and Tilden, undertook to sell them; whereupon they were arrested, and upon examination, a book was found in their possession entitled 'Cotton is King,' which, after a careful perusal by Dr. W. S. Price, R. S. Wier, and ourself, who were appointed a Committee for that purpose, was reported as being incendiary and of a dangerous character. It was further shown in evidence against them, that they had sold and circulated said book in this county and Newton. After much discussion as to what action the Committee should take in the premises, the vote was taken, when six present

voted to turn them over to the authorities, and five voted to treat them to a coat of tar and feathers. The majority ruling, they were then turned over to R. T. Kennedy, Esq., *who committed them to the county jail*, to answer at the spring term of our Circuit Court. A strong feeling on the part of the citizens to tar and feather them was manifested, and, as for our part, we think that the proper way to deal with such men. The books were burned in the street."

—Said book, instead of being an Anti-Slavery volume, is an argument *in favor of* the accursed Institution, and therefore, even by the Southern code, these men had committed no offence whatever!

#### AN EXTRAORDINARY CRIME.

**T**HE New York News, Nov. 30, publishes an account of a meeting in Cook County, Texas, which decreed the perpetual banishment of a Northern man, then absent — "*for having written a letter.*"

#### TEACHERS DRIVEN OUT OF ALABAMA.

**T**HE New York Independent mentions the case of Dr. Meigs Case, who was recently driven from Salem, Alabama. He was asked to take charge of an Academy at that town, — which had run down for want of teachers, — and, in order to put it on a solid basis, had engaged preceptors from the North.

"But while the teachers, the books, and the family were just on the point of starting for the South, he was waited on by a 'Committee on the Safety of the Union,' who politely informed him that public opinion, during the last few months, had undergone such remarkable changes, that it was no longer expedient to permit the residence of a Northern man in a Southern community. The time had come, they said, when Southern men must be watchful of their Institutions, and must rid themselves promptly of all persons whose influence was likely to be cast, in however faint a degree, against the System of Slavery. Dr. C. had never made any expression of views on either side of the question; but the fact that he was a Northern man was a sufficient pretext for his banishment. The gentlemen who had given him the most cordial welcome to the place were now the most active in procuring his summary dismissal. They stated, with true chivalric politeness, that they regretted to compel him to leave, but apologized by adding that the state of the times demanded prompt expulsion. They concluded their interview by urging him to quit the place at once, intimating that they could not be responsible for his safety if he remained longer than twenty-four hours. A leading physician in the town, who had professed great friendship for Dr. Case, said to him, in parting, 'If you had been introduced to our citizens by the Governor of the State, and were as staunch a Democrat as any in Alabama, you still could not be sustained amid the excitement that now pervades all classes of the community.' At this time, a bill was before the lower house of the Legislature, entailing a fine of \$500 on any school commissioner who should give a certificate of qualification to any Northern man who had not

resided ten years within the State, and who was, moreover, not an owner of slave property! Dr. Case, perceiving that to attempt to carry out his projected enterprise would not only be useless but hazardous, determined to take the most prudent course, which was to leave the State within the required time. If Southern men shall succeed in banishing all Northern teachers, the next generation of the chivalry will scarcely know how to read and write."

The same paper says:

"Every day, fresh instances of banishment are occurring in all parts of the South. Northern men are coming away in armies—driven out of sixteen States, and made exiles in their own country. A purser on one of the Southern steamers which arrived a few days ago in this city, said, 'We are having crowds of passengers, for we are bringing home all the Abolitionists.' The men who are driven away are not generally Abolitionists until they become so after their expulsion. A peaceable workman in South Carolina, who never has had a thought about Slavery until a mob tars and feathers him, and sends him to New York, becomes very naturally a strong Abolitionist by the time he reaches Sandy Hook. In this way, South Carolina is now doing more to make genuine Anti-Slavery men than all the North together."

#### THE SOCIAL FREEDOM OF SLAVERY.

THE Hartford Free Press, of Dec. 23, contains these mainly comments on a paragraph by an Alabama male:

"The following precious item comes from the Montgomery (Ala.) Mail: 'We learn on very good authority that a member of a mercantile firm in Benton, Lowndes county, has been requested by the citizens to leave. His name is Greenwood, and he is a partner in a highly respectable dry goods house in this place. The cause alleged is, that he is educating his daughter (Southern born and reared) in a school of negroes and white children in Connecticut. If the fact be so, it is an outrage on Southern sentiment, which would justify much harder treatment. A young lady educated among negroes would look well among Southern ladies!'

"Now we learn 'on very good authority,' that Mr. Greenwood has been in Alabama twenty-four years. His wife is the daughter of the *postmaster* in Brooklyn, Conn., and their daughter is attending the 'Broadway High School' in Norwich, one of the very best schools in the country. Possibly there may be two or three colored children there; we have not heard. If it be true that Mr. Greenwood (of whose opinions we know nothing—probably he is Pro-Slavery) has been requested to leave (which amounts to an order) on this account, it is a very clear, but by no means new manifestation of the despotism of the aristocratic Slave System. Let us not wonder at the strength of the oppressive social and political organizations of Europe, when we see, here in America, less than three hundred thousand persons, confined to only fifteen of the thirty-three States, but having over two thousand millions invested in a peculiar kind of property and endowed by law with certain great and exclusive privileges, who can exercise such tremendous power over the millions of the South, hold possession of the federal government, manage a great political party at the North, and keep in their pay such presses as the Farmer, Aurora, Register, and Times, of this State, with their hundreds of associates elsewhere, all defending, industriously and savagely, every single political and social step of their masters. The tyranny of Lowndes county, Alabama, is not surpassed by Naples or Austria. It is not equalled by any thing in France or Russia, which are gloriously free in comparison. And Lowndes county is just like two thirds of the South, completely crushed by the Slave Power. How ridiculous is the affected surprise of the Mail, in say

ing a 'young lady educated among negroes would look well among Southern ladies!' The Southern girl, if the daughter of a wealthy slaveholder, learns to know her black nurse as soon as her white mother; she well knows her mother's waiting maid, and her sister's, and in a few years has one of her own; she sees the black cook make the bread for her daily food; she calls the black waiter to pass her plate; the black coachman opens the carriage door for her, or takes his seat by her side in the open wagon; she knows well her father's favorite body servant; as a child she plays often with the black children who swarm about the premises; her brother's servant of course she meets daily; in short, whatever she eats, washes, or wears, passes through black hands—*unless* she comes North to be educated, when she would board with white people and be waited upon by white servants. But if she should chance to meet in a school room a black girl who isn't liable to be sold at auction for breeding, her old neighbors are shocked by the 'outrage on Southern sentiment,' break up her father's business, and expel him from a community where for twenty-four years he has maintained the respect of the community. A very pretty little social arrangement this man-stealing and woman-whipping system is! And it is so pleasant to hear well-fed and salaried doctors of divinity justify it from the Bible, and see plundering politicians extend it, and subsidized editors threaten us of the Free North with its sovereign displeasure!"

## TREASONABLE LINEN.

**T**HE Grand Rapids (Michigan) Eagle, last December, had a notice of this the latest style of dry goods:

"We have seen a private correspondence from a Northern gentleman now travelling in the Southern States, which states that a very worthy and quiet mechanic from New England was driven away from a village in Georgia, because his valise contained a clean shirt, wrapped up in a copy of the New York Sun, containing Henry Ward Beecher's sermon on the Harper's Ferry affair. Whether the Georgians objected to the clean shirt or the paper is not stated; but as the Sun is in the interest of the Pro-Slavery Democracy, we presume the shirt was the occasion of their anger. The test of party affiliation appears to be the same at the South as at the North—clean linen being *prima facie* evidence of Republicanism, and the contrary of Democracy."

## NEW YORKERS EXPELLED FROM GEORGIA.

**A** YOUNG man named Baker, formerly an organist and daguerreotypist at Rome, New York, and son of Rev. Mr. Baker, of Utica, was lately driven from Augusta, Georgia. Mr. Baker went to Augusta to take the position of organist in an Episcopal church, and had played but one Sabbath, when he was warned to leave, or submit to a coat of tar and feathers.

—The New York Evening Post mentions that Sergeant Birney, who had been pursuing business as a merchant in Georgia, was recently, under penalty of tar and feathers, driven out of that State.

## HOOSIERS BANISHED.

**T**HE Indianapolis Journal, December 24, contains a letter from William S. Demott, dated Cove Spring, Mercer county, who "wants it distinctly understood that he is no negro lover," but yet finds himself ordered to leave Kentucky or "take a coat of tar and feathers for being an Abolitionist!" "That," he says, "is what they call Democracy here—the man that can scare and catch the most men from the North here, is the man they intend to run for the next Congress." After writing the letter, Demott was put in jail and released on \$5,000 bail. "He was on a visit," says the Indianapolis Journal, "to some of his relatives; his guilt has just the extent, and no more, of being an Indianian."

## SPIRIT OF KENTUCKY.

**"T**HE Abolitionists must be driven out! This is our Buccaneer watchword to-day, especially in the county of Madison."—Louisville correspondent of New York Times, January 2.

## NOVEL DEATH WARRANTS.

**T**HE Cincinnati Commercial states that anonymous letters in mourning envelopes are being sent through the Newport (Ky.) post office to Republican residents of that town, warning them to take their leave of the soil of Kentucky. Mr. J. R. Whittemore, a gentleman who resides in Newport and does business in Cincinnati, recently received notice to leave on or before the first day of December, 1859.—Boston Traveller, November 29.

## TEACHERS DRIVEN OUT OF KENTUCKY.

**M**R. D. B. HAMILTON, of Trumbull county, removed from Ohio to Kentucky, last October, for the purpose of keeping school. He received the Western Reserve Chronicle regularly, and the New York Tribune occasionally. Mr. Hamilton was in Medina recently, having been driven out of Kentucky by the Pro-Slavery mobites, for a high misdemeanor, thus related by the Gazette:

"He, on one occasion, took the New York Tribune in his pocket into the school room, and laid it on his desk, and some of the larger scholars, seeing the paper in the school room, informed the citizens of the fact. The result was, that Mr. Hamilton was arrested and tried for introducing incendiary reading matter into the public schools, fined one hundred and fifty dollars and costs of prosecution, and warned to leave the State immediately. They kept his wages back to pay his fine, and drove him off with one dollar in his pocket, leaving his wife and children behind, not having the means to take them with him. Mr. Hamilton is now on his way to Trumbull county, to raise the means to send for his family. He has walked all the way from Kentucky, near five hundred miles, and came into our town pretty badly used up. It is not necessary to make many comments of any kind on such proceedings, but they will show the freemen of the North what their rights are, and how much they are respected by the men-drivers of the Southern part of this great republic."

— A gentleman of good address, bearing the evidences of sincerity and respectability, called upon us yesterday, saying that he was an exile from Kentucky. His name is E. J. Dean, and his story is as follows:

"I have been a resident of Kentucky for the last seven years, all of which time I have been engaged in teaching. Latterly, say since September, I have been living near Richmond, the county seat of Madison county, where I had a school, in which I supposed I gave my patrons good satisfaction. I do not know that during the whole time that I lived in the State I ever said a single word in condemnation of Slavery. Certainly I have never been a brawler about that or any other political matter. To the best of my ability I discharged the duties which I had undertaken for pay; and I declare that never have I tampered with any slave, or in any way attempted to make a negro dissatisfied with his lot. What, then, was my surprise, on Saturday morning last, to receive from a man, who represented himself as the chairman of the County Vigilance Committee, a warning to immediately give up my employment and quit the State. In answer to my inquiry, 'Of what crime am I accused, that I should be punished thus?' I had only this answer: 'None, only that you are a d-d Abolitionist!' Pleading my inability to settle my little affairs in five minutes' time, I was graciously permitted to remain in Richmond until Monday, when, in obedience to the mandate which I was not at liberty to disobey, without bringing upon myself great indignity and peril, I set out, and arrived here this morning. This is a plain and perfectly truthful account of my expulsion, and, so far as I have been informed, of the causes which led thereto. In conclusion, I have only this inquiry to make — Is this a free country? If so, where and what is despotism?"

Madison is one of the wealthiest, most populous and civilized counties in Kentucky, but mob law is administered there with a degree of vigor without parallel in all [*lands but?*] the United States. From that county, Rev. John G. Fee and his associates — twenty-eight in all — as peaceable, orderly, industrious, Christian men and women as there are in Kentucky — were driven out. In that county, C. M. Clay — brave Cassius — has been subjected to dangers which have

more than once put his life in peril, and to a series of petty annoyances which have for years made that life a perpetual torture. The people of Madison are naturally kind and hospitable; but the majority are possessed of that purely American devil — the intolerant, rampant, persecuting spirit of Slavery; and under its influence, all within its reach are subjected to a despotism, compared with which the rule of King Bomba at Naples was a Government of which his subjects might be proud. Well may Mr. Dean ask — “Is this a free country?” — Chicago Press and Tribune.

#### NORTH CAROLINA BANISHING.

**T**HE Greensboro' (North Carolina) correspondent of the New York Herald, writes as follows under date of Jan. 4:

The excitement still continues in our county, and the people seem determined to rid the community of all such men as Daniel Worth. In the last few days there have been three or four arrests, and I understand warrants have been issued for several more. Jesse Wheeler, Thomas Turner, and Jonathan Harris, all farmers of this county, have been bound over to appear at court to answer to the charge of circulating “Helfer's” work, (I write his name as he used to spell it before he left the State for stealing.) Worth still remains in jail, as he prefers to trust himself in the hands of the law rather than the hands of the people. After Worth was convicted the slaves of this place gave a grand banquet in honor of the event, to which the Court and Bar, and many of our prominent citizens, were invited. It was truly a magnificent affair, and the table would have done credit to a Fifth Avenue palace. To show you the feeling of the negroes, a slave belonging to Colonel E. P. Jones, a large tobacco manufacturer of this place, remarked that he could read his Bible as well as Worth, and he prayed to the Lord to let all Abolitionists be hung, because if it were not for them the master would not be half as strict with the Slave; and that he loved the Lord the best and his master next, and hated an Abolitionist worst and the devil next. — New York Herald, January 14.

As an appropriate commentary on this incident, see the Letters of Theodore Parker on John Brown's Invasion of Virginia, in “The Echoes of Harper's Ferry.”

#### NEW YORKERS BANISHED FROM SOUTH CAROLINA.

**T**HE New York Times, of Nov. 28, says: The Orangeburg (S. C.) Southron gives the following account of a warning conveyed to a preacher and two young house painters, who were suspected of entertaining Abolition sentiments:

Since Friday last no less than four individuals, regarded as rather obnoxious to the community, have been ordered to leave the village of Orangeburg, and told that they would have to abide the consequences of remaining after the expiration of a time specified. The first, a young man, a school teacher, and, we believe, a sort of preacher, who gave his



name as D. Heagle, from the State of New York, was waited upon by a committee of citizens appointed for the purpose, at three o'clock on the afternoon of Saturday last, and ordered to leave on the five o'clock train, which he accordingly did. The next two were young men, house painters, one by the name of Mahon, who also hailed from the State of New York, and the other signed his name as — Clarkson, from North Carolina, were waited upon on Monday, in the early part of the afternoon, and in like manner ordered to leave on the five o'clock train. Clarkson was sent off principally on account of his having been engaged the night previous in the disturbance of a religious ceremony. The fourth was a book agent, named Day.

— We give the following letter in full, as it is well worth studying:

To the Editor of the New York Times.

Sir: I see in your Times of Monday last I am put down as one of the unfortunate individuals lately sent away from South Carolina with a "new coat of tar and feathers." Not quite so bad as that, but, nevertheless, I was sent away, and without the least shadow of a reason. I had gone down there, like any other honest Northerner, with trunk and books, and recommendations, and, having got a place in a little village by the name of Orangeburg, went to teaching. Thinking myself perfectly secure, and having got a very good place, I began to be considerably satisfied, when suddenly my quiet was broken up, and I was ordered to take my books, and recommendations, and trunk, and start for the North. It was a week ago on Saturday last, about two o'clock in the afternoon. I thought it best not to confine myself too much to my room, but take a walk. Accordingly, I took a short tour of the village, stopped at the post office, and then called on one of my friends. To avoid suspicion of being thought an Insurrectionist, or an emissary of John Brown, as the Southerners think all the Northerners among them are, I had been especially careful not to say or do any thing that would at all alarm, not even whispering that Slavery was an abominable thing, nor attending any of their "nigger meetings," except once or twice by special request, and in company with some of my friends. Such being the case, one would naturally think himself safe enough in any place, especially in one that professes to have reasonable men. So I thought, but, having staid a while at my friend's, and read his papers, I was on my way back to my boarding house, thinking, I believe, about Coleridge — something or other of his speculations — "Stop a minute, if you please; going up to your room?" and before me were standing Captain Salley, Major Glover, and one or two others I did not know. Meaning to pass the time of day, and not expecting any such visitors, I was unprepared for receiving company; nevertheless, I gladly accompanied them to my room, and, as politely as I could, gave them seats. "Hem! We might as well commence business," said Captain Salley. The rest assented; and then he went on to say that they had been appointed a committee, by the citizens of Orangeburg, to inform me that I must leave the place in the next train. If he had said, Take a trip in the New York City across the Atlantic, I could not have been more astonished. "You surprise me," I said; and wanted to know the reason of such a course. This was the contemptible thing offered as such: "They had come to the conclusion I was not exactly a proper person to be allowed among them, on account of my political sentiments." How they knew my political sentiments, was, of course, a mystery; for no one there knew them. But they chose not to reason further; "the exigencies of the times demanded it." I "might be innocent, for aught they knew; but the case was such, the innocent had to suffer with the guilty." I asked them for a chance to vindicate myself; I asked them for time to collect my bills; I asked them to lend me money to get away

with. They granted neither. I then appealed to them as men endowed with reason; showed the cruelty and foolishness of what they were doing; but the only answer to every thing was: "You must expect *the consequences*, or leave town by the next train," which would be in about two hours. They did, however, at last agree to collect my bills, and give me money enough to get to Charleston; and having assured me I should not be troubled by a mob, left the room.

I left it, too, a short time afterwards, considering it best to go where my own will might control the ways and means of my own body — this flesh and bones that troubled them so, because it came from the far North. I thought it best to take care of it, and not let it get broken, or bruised, or covered over with Southern slime, mixed up with prickly quills. This is the sum and substance of the affair, though I might say a good deal more of other men who were scut out in the same way, and some, alas! who got the "tar and feathers." I do not blame all the Southerners. A good many I found whole-hearted, noble souls, whose memory I shall always cherish; but those men who sent me away, and the brainless hot-heads, generally, there, I hardly know what to think of. I would have said nothing about them — not wishing myself to be connected with their little, silly, villanous affair — but they have already put it in the papers; and it is only justice to myself and friends prompts me to give as much as I have, *merely a plain statement of facts*. — New York Times, December 5.

#### A DEMOCRAT BANISHED.

**N**ORRIS F. STEARNS, of Greenfield, Mass., a straight-out Democrat, was recently driven from Georgetown, S. C., where he went to sell maps, because he was from the North; and a subscriber to the Greenfield Gazette, in Georgia, has been obliged to discontinue his subscription on account of the Anti-Northern feeling there. Nothing sectional in these and similar incidents, of course! The South is composed of *National* men! — Liberator, December 30.

#### A YANKEE AND HIS WIFE BANISHED.

**A** CORRESPONDENT of the Charleston Mercury, writing from Blackville, in that State, after narrating the circumstance connected with the tarring of Salvo, says:

"On the 14th of December we sent off a foot traveller, who was passing through the country with an air gun, a dice box, and some stereoscopic views; and last night we started back to Charleston a man named Jones, who came here with his wife direct from Vermont, for the professed purpose of taking ambrotypes. Having no use for such vagabond characters, when they hail from Abolition Territory, we advise them to keep away."

#### A DAY BREAK.

**A** BOOK agent, named Day, who made his appearance in the village yesterday afternoon, was ordered to leave on the one o'clock train for Columbia. Before the arrival of the cars, however, he was seen giving leg bail along the rail-

road, in the direction of Charleston. — Orangeburg (S. C.) Southern.

#### TWO MECHANICS BANISHED FROM VIRGINIA.

**T**WO tinmiths of Trenton, who had been hired to go to the vicinity of Charlestown, Va., to do some roofing, returned a few days ago, having been prevented from doing their work, and driven by threats of arrest to leave the place. — New York Tribune, November 24.

#### DOWN ON NORTHERNERS.

**T**HROUGHOUT the State the people are on the alert for Northern stragglers, and not a few of them are receiving orders to march beyond its borders. A suspicious character was harnessed on Church Hill, last Sunday night, by a party of gentlemen, and made to pull up stakes and travel. Keep them moving while your hands are in, if you regard your own peace and quiet. — Richmond Despatch, November 26–30.

#### AN INNOCENT PEDLER IN PRISON.

**T**HE New York Times, of Nov. 28, says: According to the following letter, which appears in Friday's Richmond Enquirer, the Virginians have caught another of those pestilent pedlers, who fret the lives out of the chivalry. The Enquirer's correspondent writes with vigor:

UNION, MONROE COUNTY, VA., Nov. 19, 1859.

To the Editors of the Enquirer: There was arrested in this village, this afternoon, a very suspicious-looking fellow. When first interrogated he gave as his name "Geo. W. Smith," and said that he was a pedler, although he had no goods in his possession. After his arrest he said that his name was "Nicholas Mitchell," and that he was from Baltimore, and on his way to Wheeling. He said that he was at Harper's Ferry two or three weeks ago, and came from that point directly up the Valley of Virginia to Botetourt county. It was thought proper here to lodge him in jail until it could be ascertained who he is, and what he has been about, and is now after. This point is certainly not on any known route between Baltimore and Wheeling. The fellow has but one arm, his right arm having been taken off near the shoulder; he says that he lost it in the Mexican war; that in that war he belonged to the Fifth Regiment of Indiana Volunteers. He is about five feet and ten inches in height, has dark hair and eyes. *He is evidently a Yankee from his peculiar accent, and has the appearance of being ready for anything desperate or disreputable.* He may have been engaged in the amiable business of shooting quiet citizens at the polls in Baltimore at the late election, or in the equally exciting occupation of enticing negroes off upon the Underground Railroad. At any rate we shall be glad to have him passed round a little while by the Press, in order that we may find out whether he is a proper person to be at large. Be good enough, therefore, to publish this note.

## A FARMER DRIVEN OUT OF VIRGINIA.

SOME years since, Mr. Reuben Salisbury, then of Sandy Creek, in this county, disposed of his property, and, with his family, removed to Virginia, where he engaged in the business of farming, and where he led a peaceable and peaceful life, until the unfortunate occurrence at Harper's Ferry. He was a quiet man, a member of the Baptist church, and estimable in all the relations of life. Though not an advocate of, nor an apologist for, the institution of Slavery, he was a man who attended to his own business, meddling with nobody's slaves, and questioning no man's privilege to hold them, if he was satisfied that it was right to do so. He was a man of rare integrity and moral worth, charitable, tolerant—in short, a good man. Well, a short time since, a complaint was lodged against this gentleman, who is now about sixty years of age, some kind of a process obtained, and about twenty of Virginia's chivalric sons deputed to execute it. They were all armed, and, visiting the premises in a body, they had no serious difficulty in capturing Mr. Salisbury. A search was then instituted for evidence to sustain the charge that had been preferred against him. His house was ransacked from cellar to garret; every nook and cranny was pcered into, and his private papers fumbled over, and the hunt had well-nigh proved fruitless, when a few copies of the Albany Evening Journal, which had been sent to him by his friends in Sandy Creek, were discovered, and the venerable old man was hurried off to jail. Here he remained several days, but was finally admitted to bail, and by the advice of friends, was induced to quit his home in the Old Dominion and the State of his adoption. He returned to Sandy Creek last week. His farm in Virginia he advertises for sale at auction, and expects it will go at a sacrifice of from two to three thousand dollars. So much for Virginia justice. We ought to add, that the magistrate before whom Mr. Salisbury was arraigned belonged to the same church with that gentle-

man, for that will show the kind of Christianity they have down in that section. This occurrence has created considerable sensation and no little indignation among Mr. Salisbury's former neighbors and friends. And is it remarkable that it should? Turning to the Constitution of the United States, and learning that the object of that instrument, according to the preamble, was to "establish justice" and "secure the blessings of liberty," they very naturally ask themselves if "liberty" and "justice" have not, in this instance, been ruthlessly trodden under foot? John Brown and four others were adjudged guilty of murder, and have been executed, for their attempts to *run black men out of Virginia*; what is the offence of those other men who are engaged in running *white men* out of the State? If it be a high crime to seek to deprive Slaveholders of their property, is it a justifiable proceeding to divest non-Slaveholders of theirs? Are doings of this sort calculated to increase our respect for the Union, to allay the Anti-Slavery feeling at the North, and bring us over to the faith of those who are opposing what they term "sectionalism"? Was the time indeed come when people living South must stop reading Northern newspapers? Shall we of the Free States be denied the privilege of sending papers to our friends who have gone South to reside? Shall we stop corresponding with them, lest we get them into difficulty? We cannot reconcile these things with our notions of justice. If a man leaves New York and takes up his residence in Virginia, we expect he will conform to the laws of the latter State, and in so doing he ought to be protected in his person and property, and we think he would be, if the head of the government cared as much for the rights of freemen as for the wishes of the Slaveholding oligarchy; in other words, if our Federal Executive was an impartial ruler. Such a ruler may we not hope to elect in 1860? — Pulaski (N. Y.) Democrat, December 29.

## VII.

### Persecutions of Southern Citizens.

WE have seen how *strangers*, who dare to dissent, or are suspected of dissenting, from the monstrous Democratic doctrine of the Divinity of Slavery, are universally received in the region south of Mason and Dixon's Line — how citizens of the Northern States, transient travellers, and persons of foreign birth have been inhospitably expelled or barbarously maltreated in Slaveholding sections of our "Common Country," whose Constitution, as we often boast, guarantees to every one of us, every where, the most untrammelled liberty of speech, unobstructed liberty of travel, and inviolable freedom from unlawful arrest. It is objected, in defence, that these persons are dangerous to the peace of the Southern communities, and that the settled citizens of any locality have the right to decide who shall live among them. This we deny by facts of recent history already related and subjoined, and by the character of our Government, which secures to the American citizen *equal* rights in *every* quarter of the Union. Any thing that stands in the way of these rights ought to be, must be, and *shall be* abolished! Does Slavery demand the sacrifice of these precious and fundamental guarantees? Down it must go, then, and that right speedily!

But it is not against Northerners, or pedlers, or foreigners alone that the Slave Power directs its vengeance. Native

born citizens, also, share equally its hatred, equally are persecuted by it, when they dare to lisp, or are suspected of entertaining a conscientious doubt of the rightfulness of the great Crime of Human Slavery.

#### BANISHMENT OF THE BEREANS.

**T**HIRTY-NINE persons, for example, on the 30th of December last, arrived in Cincinnati, having been driven by threats of force from their houses in Kentucky by "a mob of respectability and standing." From the Cincinnati papers of that date, and subsequently, the following brief history of their crime and its punishment is compiled :

"Madison county, from which these exiles have just arrived, lies east of the centre of Kentucky, and in 1856 had a total population of fifteen thousand seven hundred and twenty seven, of which five thousand three hundred and ninety-three were slaves, and sixty-four free colored. The settlement of Berea, for some time past, has been a centre for Anti-Slavery men; Rev. John G. Fee, as delegate of the American Missionary Union, having organized several churches, on strict Anti-Slavery principles. A seminary, in which Anti-Slavery doctrines were taught, was also established about a year since, and at the time of the outbreak at Harper's Ferry was in successful operation. It is here proper to remark, that both Mr. Fee and his associates have constantly disavowed all desire to interfere with Slavery, or to bring about its destruction by any except moral means. Regarding it as contrary to the teachings of the New Testament, they believe Scriptural truth the best refutation of its claims. On various occasions the people of Berea have been subjected to attacks. Mob law, vituperation, and legal processes have in turn been tried in vain. They have zealously maintained their right to attempt to modify the institutions of their native State by peaceable means; and persecution seemed measurably to have subsided, when the events of the 17th of October called into new life the suspicion with which they had been viewed. On the 19th of December, a meeting was held at Richmond, the capital of Madison county, at which it was resolved to hold another meeting on the 17th, to consider the propriety of removing Rev. Messrs. Fee and Rogers, and others associated with them — first, because their association was of an incendiary character; second, because their principles were at war with the best interests of the community, and their positions destructive to all organized society. A Committee on resolutions was also appointed. Pursuant to adjournment, the second meeting was held on the 17th, in the Court House at Richmond. The Committee appointed at the last meeting reported, through R. R. Stone, an address and resolutions, in which, after stating that every plan for emancipation that had as yet been suggested, involved insuperable objections, and that the Bereans acted as Abolition emissaries, and believed in a higher law, and a baptism of fire and blood, it is asserted that one of their number (meaning Mr. Fee) had lately proclaimed publicly in New York his sympathy for John Brown; asserting that Browns were needed in Kentucky. The address goes on to say that the obnoxious persons had established a school free for all colors — a district school, drawing its regular quota from the public treasury, thus using the money of the public for the public destruc-

tion; a church, excluding all who upheld Slavery; erected machinery, built a town, the position of which, in a strategic point of view, either for stampedes or insurrection, is faultless; having a post office with an Abolition post master, and a regular mail loaded with incendiary documents. The town was reported also to be constantly increasing by accessions of Northern men. The resolutions, which were adopted, provide for the appointment of a Committee of 'sixty-five discreet, sensible men, such as the whole community may confide in,' to remove J. G. Fee, J. A. R. Rogers, and 'so many of their associates as in their best judgment the peace and safety of society may require'—this duty to be discharged as 'deliberately and humanely as may be, but firmly and *most effectually*.' The Committee having been appointed, letters were read from Mr. Fee at Pittsburg, and Mr. Rogers at Berea. The former emphatically denies all sympathy, either expressed or intended, with Brown's course. He had said that John Browns were needed, 'not in the manner of action, but in the spirit of consecration.' He claims that he and his associates had acted in the spirit of the Bible, and of the Declaration of Independence."

Mr. Rogers's letter, which is addressed to the editors of the Messenger, invites strangers, and those prejudiced against the Bereans, to visit their town and examine their institutions. It concludes thus :

"We do not profess to be faultless, but hope that the compliments for industry, probity, and good citizenship that have been paid us by those of the first rank in the country for wealth and influence, who have made our acquaintance, may be more and more deserved. It is universally known that most of us, in common with Washington and a host of others, whom we all delight to honor, believe that Slavery is a moral and political evil; that it is the duty and privilege of those holding slaves to free them at the earliest consistent moment, and in such a way as to promote the general good; and that complexion is not the true test for the regard or privileges that should be extended to a man. We believe, too, that moral and political means *only* should be used to remove Slavery. Insurrection finds no favor here. Brother Fee never has, and if his true words be known, I doubt not, does not now give the least countenance to the use of force in hastening the end of Slavery. Hoping that our confidence may be fully and intelligently placed in Him who was once despised, but is now exalted to be a Prince and Saviour, I am, yours most respectfully,

J. A. R. ROGERS."

The following resolutions were then offered by John C. Terrill, and adopted :

*Resolved*, That the Committee, which has been appointed by this meeting, do, within ten days from this time, wait upon John G. Fee, Rogers, and all others that the said Committee may think inimical and dangerous to our institutions, our interests, and our public safety and tranquillity, and inform them that they must quit this county and State, and that they must be without the limits of this county within ten days after the time of receiving said notice, and that said Committee are directed by this meeting to take such steps as they may deem right and proper in removing the said Fee, Rogers, &c., from the county, if they are found within its limits after the time specified has run out.

*Resolved, further*, That the said Committee meet in this place on Wednesday, the 21st inst., at ten o'clock, A. M., to consult as to the manner of their proceedings in carrying out the above resolutions.



The Committee of sixty-five met on Wednesday, the 21st, to consider the best means to rid the community of the association. The Committee met in secret, fearing that in the excitement which prevailed among the citizens many might be induced to go to extremes.

On Friday the Committee again met, this time mounted and in uniform, and proceeded to Berea. On arriving there they were drawn up in double file in front of the residence of Mr. Rogers, who thus describes his interview with them:

"He was in his cottage when a summons for him to appear was heard. On going to the door, he discovered an imposing cavalcade, sixty-five well-mounted men being drawn up in warlike array. He was informed that he had ten days in which to leave the State. This was on the 23d December. He told them that he had not consciously violated any law of the Commonwealth, and that, if he had unconsciously done so, he would be most happy to be tried according to law. He was informed that they did not know that he had violated any law, but that his principles were incompatible with the public peace, and that he must go. The charge against him was Abolitionism—the penalty, expulsion from the State. No harsh or personally disrespectful language was used. He was even told, with much courtesy of word and manner, that he was esteemed as a gentleman, but his presence was offensive on account of his principles. They laid it down as an axiom, that such sentiments as he entertained were not to be tolerated by a Slaveholding people; that Abolition doctrines and Slaveholding were not to be permitted together; that one or the other must go under, and that they were resolved he and his friends must go. They warned him peaceably; but any amount of force necessary to carry out the object of the Richmond meeting would be unhesitatingly employed. They appeared now in peace; but, if he did not heed the warning, they would reappear for war. The Committee represented the wealth and respectability of Madison county, and was sustained for the most part by public sentiment."

This Committee, probably ashamed of their cowardice, resolved that their conduct should receive the indorsement of the whole community. This is how they procured it, according to the Cincinnati Commercial:

"A paper was circulated through the county for signatures, (over seven hundred of which were obtained,) indorsing the action taken by the Richmond meeting, and expressive of the sense of the community, that the Abolitionists must be driven out. Those who had charge of this paper do not seem to have had any objections to procuring signatures under false pretences. A Slaveholder was called on, and asked whether he approved of the John Brown foray. Of course he said he did not. He was then told to sign that paper. He did so; and when he found out the nature of the document, and the real object of obtaining his signature, he was indignant, and wished to withdraw his name, but was deterred by threats from doing so. No signatures to this paper were obtained in the immediate vicinity of Berea except in this way—a fact which indicates that the neighbors of the Freesoilers did not think them dangerous citizens. There were some friends of the proscribed persons willing to risk every thing and stand by them, but, knowing that fighting would be unavailing, they concluded to be without the State within the time assigned for their removal. And they are consequently exiles in our midst, and afford a lesson of the intolerant nature of the despotism of the Slave Power, which

should not be lost upon those who are solicitous as to the *status* of the American States."

A meeting of the persons thus warned to leave was held at Berea, at which they resolved to petition the Governor for protection. As an indication of the character of these people, whom Slavery could not tolerate, we subjoin the petition in full :

To His Excellency, the Governor of the State of Kentucky :

We, the undersigned, loyal citizens and residents of the State of Kentucky, and county of Madison, do respectfully call your attention to the following facts :

1. We have come from various parts of this and adjoining States to this county, with the intention of making it our homes; have supported ourselves and families by honest industry, and endeavored to promote the interests of religion and education.

2. It is a principle with us to "submit to every ordinance of man for the Lord's sake; unto Governors as unto them that are sent by Him for the punishment of evil doers, and the praise of them that do well;" and in accordance with this principle, we have been obedient in all respects to the laws of this State.

3. Within a few weeks, evil and false reports have been put into circulation, imputing to us motives, words, and conduct calculated to inflame the public mind, which imputations are utterly false and groundless. These imputations we have publicly denied, and offered every facility for the fullest investigation, which we have earnestly but vainly sought.

4. On Friday, the 23d inst., a company of sixty-two men, claiming to have been appointed by a meeting of the citizens of our county, without any shadow of legal authority, and in violation of the Constitution and laws of this State and of the United States, called at our respective residences and places of business, and notified us to leave this county and State, and be without this county and State within ten days, and handed us the accompanying document, in which you will see that unless the said order be promptly complied with, that there is expressed a fixed determination to remove us by force.

In view of these facts, which we can substantiate by the fullest evidence, we respectfully pray that you, in the exercise of the power vested in you by the Constitution and made your duty to use, do protect us in our rights as loyal citizens of the Commonwealth of the State of Kentucky.

(Signed by) J. A. R. ROGERS, [and ten others.]

BEREA, MADISON COUNTY, KY., December 24, 1850.

The Commercial News thus states the result of the presentation of the petition :

"Gov. Magoffin received the bearers of the petition (Reed and Hayes) courteously, and advised them, for the sake of preserving the peace of the State, to leave it. He said that the public mind was deeply moved by the events in Virginia, and that until the excitement subsided their presence in the State would be dangerous, and he could not engage to protect them from their fellow-citizens who had resolved that they must go. He promised them security while taking their departure, and that their property should be protected. They say that for the most part they were treated politely by those who have driven them from their homes, and they have hopes that presently the people of Kentucky will take a sober thought, and allow them to return to their several places of abode and

accustomed avocations. We cannot say, that we consider the prospect for such a consummation, remarkably flattering. They believe that many of the non-Slaveholders are much incensed at the despotic proceedings of the master class, and they have many warm personal friends. They trust to these and to a reaction. There are those among the people of Madison county who recognize the fact that the expulsion of such men as Fee and Rogers is the very way to make Abolitionists, and that the action taken has been not only uncalled for but imprudent. It is certainly not a light matter to drive out of a State men who build steam saw-mills, improve farms, keep schools, and labor faithfully as ministers of the Gospel, and who give no provocation to any in any way — who offend against no law — who make no war upon society — and who merely hold that Slavery is a sin, and teach that it should come to an end in God's own good time. The steam mill of Mr. Hanson was doing well until he was constrained to abandon it. The school of Mr. Rogers was in a flourishing condition, having nearly a hundred pupils during the last term, a great portion of them the children of Slaveholders. Kentucky cannot afford to drive beyond her borders the men who build mills and academies. The exiles seem in good spirits. They do not indulge even in unkind words about those who have made them homeless. They seem to be divided in opinion as to their course in the future. They all hope to go back to Old Kentucky, and live, labor, and die on her soil. Some fear they cannot go back, and think of looking out for employment in the Free States; and they have vague ideas of appealing for protection in their rights and immunities as citizens to the Federal Government."

#### The Gazette adds :

*Most of the number are natives of the State, and several were born and reared in the County from which they were required by the authorities to leave. The greater part are young men, but there are others far past three score years and ten; these, added to children in arms and defenceless women, comprise the list that have for the past two weeks created such dread to that part of Kentucky, geographically described as Madison county. The party, with whom our reporter had a lengthy conversation, have no definite object in view. Bereft of their homes and firesides, they are driven ruthlessly into a strange State, among strange people, to seek new homes and new firesides, and all for the reason of a difference of opinion and its honest expression. Calling on the party at their rooms at the Dennison House, we found them quietly seated together. Among their number were seven or eight young men, from eighteen to thirty years of age, about an equal number of ladies, several children, two or three of whom were babes in arms, and Mr. John Smith, a native of Kentucky, a patriarch of nearly fourscore, and his equally aged wife. They seemed neither joyous nor disconsolate. Believing they had acted in accordance with the laws of religion and humanity, they were ready to suffer all things, and awaited the future without fear, though ignorant of what it might bring forth. They are from the humble walks of life, and the most of their property has been left behind them, as, in their hurried departure they had hardly opportunity to collect their wearing apparel."*

#### A SECOND BANISHMENT.

Some of the persons banished from Berea, having manifested an intention of taking up their abode in Bracken and Jervis counties, Kentucky, strong manifestations of displeasure were exhibited by a portion of the inhabitants of those

localities. It found vent at last, in two public meetings. The first was held January 21, at Orangeburg, Madison county, where it was "resolved" that the expulsion of the Bereans was "necessary and justifiable;" that "no Abolitionist has a right to establish himself in a Slaveholding community;" that their own peace "and the good of the Slave" demanded the expulsion of Rev. James S. Davis, (a co-worker with Rev. John G. Fee,) *because* "he has, as we are informed, recently received for circulation a large number of Helper's Compendium of the Impending Crisis of the South — a book, in the estimation of this meeting, dangerous in its spirit and tendencies;" and therefore "that his presence and residence among us are highly objectionable." A Committee of seven was appointed to notify Mr. Davis to leave within seven days, or "suffer the consequences of non-compliance therewith. Duty," they add, "safety, and the interest of the community compel us to resort to means alike painful to us, and hazardous to him."

On January 23, a meeting was held at Brooksville, of the citizens of Bracken and Mercer counties, "for the purpose of considering the propriety of allowing John G. Fee & Co., and others of like character, to settle among us." Resolutions were adopted, declaring John G. Fee and John G. Hanson, who had been expelled from Berea, "enemies of the State — dangerous to the security of our lives and property;" "earnestly entreating" them to leave, but threatening physical force if they refused to obey; and ordering, without entreaty or otherwise, "J. B. Mallett, a school teacher in District No. 27, and Wyatt Robinson and G. R. Holeman," to move at the same time. A Committee of Fifty were appointed to notify the Five Enemies of the State to leave it. The fourth Resolution indicates the opinion of this mob of gentlemen respecting freedom to worship God in one's own fashion:

"That we deprecate the use of a church, known as the Free Church, by

Abolition preachers; and we now solemnly declare that we will resist, by all possible means, the occupying said church, by such incendiary persons."

The Cincinnati Enquirer, (Democratic,) of January 31, thus narrates the end of this movement:

In accordance with the resolutions adopted at the Bracken county meeting, a Committee representing the organized mob, proceeded on Thursday, the 25th inst., to the work assigned them, and notified Fee, Hanson, Mallett, Holeman, Robinson, Griggson, and Griffin, that they must be without the State on or by the 4th of February next. They assumed an astonishing amount of pomposity. Such was the power assumed by them, that they passed through the toll-gate, and informed the keeper that "this company paid no toll." They first met in Germantown, and proceeded in a body to the residence of Mr. John Humlong, and called for J. B. Mallett. He came out within a few steps of the company, when the Chairman, Dr. Bradford, called out in a stern voice, as follows: "Walk this way, Mr. Mallett; don't have any fears, we don't intend to hurt you." Mr. Mallett replied, "No, he expected not; he was in the company of gentlemen, he supposed." Dr. Bradford read the resolutions, and asked, "Do you intend to leave?" Mr. Mallett replied, that he had said he intended to do so. Mr. Mallett asked the privilege of making a few remarks, but was told that the mob had no time to listen. Mr. Humlong asked, and was also denied this privilege. However, he made the inquiry, What was this for? They replied, for teaching incendiary and insurrectional sentiments. Mr. H. said he would say, to the contrary—the teaching had always been that of peace. They then proceeded to G. G. Hanson's, and in the same pompous manner notified his son to leave. Mr. J. G. Hanson endeavored to get a hearing, but to no purpose. In this mob were some of his relations. They next called at Mr. Vincent Hamilton's, father-in-law of John G. Fee. Mr. Fee told them he had intended to leave, yet in their notice he recognized no right to require him to leave. He asked the mob to pause a moment, but the Chairman ordered them to proceed. He was previously told that he was smart enough to keep out of the hands of the law, and this was the only course to get him out. As one of the mob passed, Mr. Fee extended his hand and said, "Do you approve of this action?" "Yes, I do," was the reply. "Well," said Mr. Fee, "we took vows together in the same church. I expected different things of you." In that mob were schoolmates, parents of schoolmates, and life-long acquaintances. From this they proceeded to the residence of Mr. John D. Gregg, where Mr. Holeman was stopping, in feeble health, and notified him, without a show of authority from any previous meeting, and ordered him, peremptorily, to be without the State by the 4th of February next.

Mr. J. G. Fee is a minister, and well known as being an earnest man, and esteemed by all who love and admire an honest man. J. G. Hanson is a citizen of Berea, from whence he had been driven, and was visiting at his father's. He had never been charged with a crime, unless it was his honesty! C. E. Griffin is also a Berean, and is noted for his quiet, peaceable character. Mr. Griffin is a quiet, unpretending laborer, and has always been noted for his amiable disposition. He is a poor man, and this blow is felt very severely by him and his family. He is driven from the land of his nativity, the scenes of his childhood, and all his friends. G. R. Holeman has formerly been employed as a school teacher, but has not been engaged in teaching this winter on account of poor health. He is a native of Ohio. J. B. Mallett has taught Locust Academy school for nearly three years. The school has the reputation of being one of the best in the country. Notwithstanding the school closed most abruptly, he received a certificate of respect, signed by the patrons of the institution. An enraged

mob could not accuse, or sustain the accusation, that he was even aggressive in his teachings upon the subject of Slavery. Scholars, who had attended the school six months, say they never heard the subject mentioned in the school. Yet he has ever acknowledged himself in the social circle to be an Anti-Slavery man. He is a native of New York State. The people have for years sustained the reputation of being among the most honest and reliable men in the State. A prominent citizen and Slaveholder said, "Would to God all Kentucky was like that neighborhood!" The exiles left Germantown on Saturday morning. Eighteen, including women and children, made up the company of the expelled, and some of these persons arrived in this city last night. Legal advice was taken, prior to their leaving home, as to the best course to be pursued. It was found that they could only remain by resisting the mob, and this was not deemed advisable. It was therefore decided to withdraw quietly. At Felicity, on Saturday night, a part of the exiles were present at a large meeting held in the Methodist Episcopal Church. The names of those who arrived here last night are as follows: C. E. Griffin and lady; the Rev. John G. Fee, J. G. Hanson, G. R. Holeman, J. B. Mallett, and Oliver Griggson.

#### LETTER FROM JOHN G. FEE.

The following is an extract from a letter of Mr. Fee to one of the Secretaries of the American Missionary Association, dated Germantown, Bracken county, Ky., January 25th:

"I am enduring a great trial. The floods come over me. I am again to be driven out by a more overwhelming force than was in Madison county. Last Monday it was supposed there came from eight hundred to a thousand people at the county seat. With almost unanimous rush, the mass gathered from the two counties, (I am near the Mason county line,) and resolved to drive me out. Some ten or twelve days are given us to leave. A committee of one hundred men are appointed to come, and warn us to go. I have sought counsel of the Lord, and of friends. There can be no human protection. I am to be driven out from one of the best communities in the State. A few days since, I went to Germantown, to talk with the leading influential citizens. I desired to meet them face to face, to talk over the positions I assume, and the evils of mob violence. Brother Humlong, a man of true excellence, went with me. We called, and talked freely with many. A physician, of commanding position in society, speaking of the people of Bethesda, friends of the church, said, 'I wish to Heaven all Kentucky was as that neighborhood. The people,' said he, 'are industrious, quiet, upright citizens,' and then repeated his wish! Now from this scene of thrift I must be driven, from relatives, from the dear brethren and sisters in the church, and friends around. Also from the plan or prospect of building up churches in Kentucky, and, still harder, from the prospect of carrying to the people of Kentucky the only Gospel that can save. I can understand, now, why the Saviour wept over Jerusalem, as he saw that people about to push the cup of salvation from them. O, how I wish I could be with you, to tell the anguish of my heart for others, and to plan for the future! The giving up of property, home, all earthly considerations, are not so painful as the idea of giving up these churches, and the privilege of laboring directly with and for the people of Kentucky. How shall I go away and give up this work? I cannot give it up. I must only change my place of labor for a time. For years I have had unceasing care and toil to get things so established here that I could have a prospect of their standing. Other brethren have toiled for a like object. We hoped then to have rest of spirit, and to

rejoice in that rapid growth, which we then expected to see when we should have lived down much of the opposition, and seen confidence secured. The rest has not yet come. The viper that now stings, has been nurtured into strength in the bosom of the denominations around us. Church and State have been warming into life that which is now poisoning their vitals, and ruthlessly destroying all law and order. The abomination of desolation is working. Can, O, can this nation be roused to the work of exterminating this monster, Slavery? It can be done by means peaceful and legitimate, if Christians and philanthropists will only, at once, do their duty, in Church and State."

— One of these expelled citizens subsequently returned, and avowed the intention of remaining, but he was speedily overpowered, and re-banished; and a corpse-like peace, and churchyard order now sullenly reign in Madison, Kentucky! Alas! such corpses are not permitted by the Everlasting Powers to remain peacefully above the ground in this world; and such churchyards ere long must vomit forth their doleful dead: for, if not by Fee, or Lincoln, then by inexorable John Brown, Liberty shall be restored wherever it has existed—this is an eternal and inexorable law!

## VIII.

### Our Adopted Fellow-Citizens South.

THE South often boasts of her loyalty to the rights of our adopted fellow-citizens. It claims that Virginia was the first efficient spoke that arrested the triumphant car of Know-Nothingism. Ignoring the fact that Senator Seward was the *first* leading Statesman to oppose it, the Democracy always claim for Gov. Wise the credit of annihilating the "Native" movement. The love that the South bears to citizens of foreign birth is well set forth in the incidents subjoined :

#### AN ITALIAN NARROWLY ESCAPED LYNCHING.

**A**N Italian grocer, named John Ginochio, narrowly escaped being lynched by the citizens of Petersburg, Va., last Monday, for saying that John Brown was a good and very useful man, and instead of being hung, he ought to have been made President of the United States. — N. Y. Independent, December 29.

#### JAMES POWER, THE IRISHMAN.

THE Northern newspapers have recently republished a brief paragraph from the Charleston Mercury, announcing, in a very nonchalant style, that a workman engaged on the State House in Columbia, S. Carolina, was recently seized by a mob, on account, as was alleged, of holding Anti-Slavery opinions, and that he received twenty-nine lashes, and was tarred and feathered, and escorted out of the State! It took a very few lines to tell this story, according to the style of the Southern press; for it is a trait of Southern chivalry first to practise cruelty, and then to suppress the facts.

We have seen this unfortunate man, and heard his story, and looked at his wounds. His name is James Power. He is an intelligent young man, about twenty-three years of age, a native of Wexford, Ireland, and a stonecutter by trade. He went from Philadelphia to the South, and obtained employment in Columbia, where he had worked for nine months. The only opinion he ever expressed against Slavery was, that it caused a white laborer in the South to be looked upon as an inferior and degraded man. But this was enough! The remark was reported to the Vigilance Committee, (composed of twelve members,) who immediately ordered the police to arrest him. He was seized two miles away from town, in attempting to escape. He was brought back, and put in a cell, where he



remained for three days, during which time he was denied the use of pen and ink, and all communication with his friends outside. At length he was taken before the Mayor. Four persons appeared, and bore testimony to the remark which he had made. The evidence was conclusive. He was returned to prison, and kept locked up for six days. During this time, he was allowed only two scanty meals a day, and the food was carried to him by a negro. He was then taken out of jail in the custody of two marshals, who said to him, "You are so fond of niggers that we are going to give you a nigger escort." He was led through the main street amid a great crowd, hooting and yelling, the marshals compelling two negroes to drag him through the puddles and muddy places of the street, and of the State House yard! As he was taken past the State House, three members of the Legislature, including the Speaker, stood looking on and laughing! The crowd gradually increased, until it numbered several thousand persons, headed by a troop of horse. After a march of three miles out of the city, to a place called the "Junction," the procession was stopped, and preparations were made for punishment. The populace cried, "Brand him!" "Burn him!" "Spike him to death!" and made threats against his life by pointing pistols at his head and flourishing sticks in his face. The Vigilance Committee ordered him to strip himself naked, and forced a negro to assist in taking off the clothes. A cowhide was then put into the negro's hands, who was ordered to lay on thirty-nine lashes, (not twenty-nine, as reported,) and to draw blood with every stroke. Our informant describes the pain of this infliction as exceeding in severity anything which he ever suffered before. His back and lower limbs are still covered with the scars of the wounds. A bucket of tar was then brought, and two negroes were ordered to rub it upon his bleeding skin, and to cover him from head to waist. His hair and eyebrows were clotted with the tar. After this part of the ceremony was concluded he was covered with feathers. His pantaloons were then drawn up to his waist, but he was not allowed to put on his shirt or coat. He was conducted, in this exposed condition, amid the shouts of the populace, to the railroad train, and was put on board the negro's car. The engineer blew a continuous blast on his whistle to signalize the performance. A citizen of Charleston on the train, who saw the poor fellow's unhappy condition, stepped into a neighboring hotel, before the starting of the cars, and brought a cup of coffee and some biscuits to relieve the sufferer's faintness. It was a timely gift, and gratefully received. But the Southern chivalry gathered around the Southern gentleman, and threatened him with summary vengeance if he repeated his generosity. The exasperated crowd detained the train, and called for more tar and feathers, for a further infliction upon their bleeding victim. More tar was brought, but more feathers could not be found; and after fresh tar was applied, cotton was stuck upon it instead! When the train started for Charleston the mob bade him good-by, and told him that when he reached that city he would receive one hundred and thirty lashes! At every station between Columbia and Charleston the engineer blew a prolonged whistle, and gathered a mob to add fresh insults to the wounded man. At length, on arriving, he was met by the police, conveyed to prison, and detained in his cell for an entire week. Here he received, for the first time, soap and water to wash off the tar, and oil to soften his sores. A mob several times threatened to break into the prison to carry him out into the street, and make a public spectacle of him a second time. But he was kept closely confined. A physician called to see him, to examine his wounds, who told him that his case was a mild one, comparing it with that of a man who was then lying in the City Hospital from the effects of five hundred lashes, which had almost put an end to his life! On Saturday morning last, at seven o'clock, the poor workman was taken from prison and conducted quietly on board the steamer for New York. He arrived in this city on Monday

last, where he is still staying, recovering from the effects of his ill-treatment, and looking for work, which we hope he may find. We have only one comment to make on this case. This man informed us that, in common with the great mass of Irishmen in this country, he had always voted with the Democratic party. He had long known in Philadelphia that the Democratic party upheld Slavery, but he never learned, until he went to South Carolina, that Slavery crushed the white laborer, and that the Democratic party, in upholding Slavery, is therefore the enemy of Irishmen, who are a nation of laborers. In the Southern States, work is looked upon as dishonorable, and workmen as degraded. This is what an Irish stonecutter learned while cutting stone in South Carolina. We hope the lesson of his experience may reach the ears of his countrymen! — N. Y. Independent, December 29.

#### MR. SCHALLER, THE GERMAN.

**Y**ESTERDAY, says the Quincy (Illinois) Whig, of February 25, a respectable German citizen of La Grange, Missouri, Mr. Frederick Schaller, (a brother-in-law of Mr. H. Dasbach, of this city,) who has resided in La Grange for the last twelve years, was brought to Quincy, a victim to the horrors of a Pro-Slavery outrage, the recital of which is enough to make the blood of any man, who has a soul, boil in his veins. We called upon Mr. Schaller and obtained the statement which we publish below. We saw the bloody evidence of the horrible treatment he had undergone, heard the story of the affair as given by him, and could not help believing every word of his statement. He is a respectable and intelligent man, and his plain and simple account of the dastardly outrage was, we venture to say, implicitly credited by the hundreds of our citizens who called at Mr. Dasbach's yesterday. Mr. Schaller has always voted the Democratic ticket, and we are assured by German citizens of Quincy, that in his visits to this city he has defended the Institution as it existed in Missouri.

#### STATEMENT OF MR. SCHALLER.

I have been a resident of Missouri for twelve years, having resided a part of the time in Palmyra and part of the time in La Grange. In the latter place I have property. I have never meddled with slaves or Slavery, and have always been a Democrat. Late last fall or early in the winter, I heard that ten slaves had run off; I knew nothing about it till I heard of it, and do not recollect of ever having seen them. I could, therefore, not have aided their escape. Nobody in La Grange ever suspected me of tampering with slaves till last Sunday. I went on that day to Canton, to invite some friends to a party that was to take place last Tuesday. On my arrival there, I was waited upon by three persons, Jim Ring, Josh

Owens, and Bill Webster, who informed me of my being under suspicion of having aided the escape of a slave of Mr. — Harris, and that I would have to return with them. At first I took the matter for a joke, but soon found that they were in earnest. On the night on which the slave ran off, who was caught again at *ten* o'clock, I can prove by twelve or fourteen persons that I was in my house till twelve o'clock, consequently could not have aided the negro. I returned with the three, satisfied of my innocence, and asked for a fair trial only, as I easily could have proven my innocence. I was taken to the La Grange House, and asked to be tried next day, (Monday,) but was refused. Monday night an armed posse of twenty-five or thirty men came, tied our (my brother William's, Nob. Mattis's, who had been taken before my return from Canton, and my) hands, and put us into a hack. Two others, Frank Gerlach and a Mr. Holmes, were set free, but ordered to leave town. Our hands were tied, and we were driven in the hack about three miles on the Memphis road, where the hack stopped, and I was taken out. To my question where they were taking me to, I got the answer that I was to be hanged. I asked them what for, and received as an answer, that I should tell them all about the nigger scrapes, about Vandoorn, etc. As I knew nothing about them, had never seen or heard of Mr. Vandoorn, I could not give the answer they wanted. They took me about a quarter of a mile into the woods and hanged me. I caught the tree, but, by beating my hands with sticks, they compelled me to let go my hold. Soon I was senseless. When I came to again I felt two persons, one on each side, whipping me with whips or cowhides. My hands were tied to the tree above my head, and I was entirely naked. The night was very cold, and soon my back was covered with a crust of frozen blood. I became weaker, and when they untied me I fell to the ground. I heard one of them say, "Now you can go, you son of a bitch!" When I put on my clothes again, I found my money (\$128 in gold) and watch gone. As I could not stand, I crawled, as well as possible, to the house of my father-in-law, where Dr. Niemeyer treated me. My brother, whom they had released, told me that they must have abused me for more than an hour. I again say that I am as innocent of the charge as a child, and have never aided the escape of slaves. The American (Mattis) is still in La Grange, sick from a similar treatment.

FREDERICK SCHALLER.

#### SANDY TATE, THE SCOTCHMAN.

THE N. Y. Independent, December 29, relates the following incident:

A Scotchman, named Sandy Tate, having expressed himself rather too freely upon the Slave Question and Harper's Ferry affair, in the village of Salisbury, North Carolina, was recently seized by a mob and tarred and feathered, after which he was placed upon a fence rail and carried to a neighboring duck pond, where, in the presence of an immense throng of people, he was ducked until he recanted. Upon being released the poor fellow took to his heels, and has never been seen since.

#### JAMES CRANGALE, THE IRISHMAN.

THE N. Y. Tribune related the story of James Crangale, and the man himself has indorsed its version in public meetings. Read it, Irishmen! and profit by his experience:

In the Augusta (Ga.) Evening Despatch, of the 29th ult., is the following editorial paragraph:

"ARRESTED. A man named James Crangale, hailing from Columbia, S. C., was arrested by the police last night for giving vent to Abolition sentiments, while in a state of intoxication, and is now in durance."

A second edition of this story is published in the Charleston (S. C.) Mercury, of December 31st, two days later, and is as follows:

**"VIOLENCE.** Passengers from Augusta report that an Abolitionist was tarred and feathered in that city on Friday. His name is represented to be James Crangale, recently from Columbia."

Mr. Crangale arrived in this city, from Charleston, on Saturday last, in the steamer Nashville. His story we have from his own lips, and we think it may be repeated to the edification of Mr. O'Connor's countrymen who believe Slavery to be an excellent Institution, and who vote the Democratic ticket, and for the information of those Union-Saving gentlemen who have debts to collect on account, or under judgments, at the South. Mr. James Crangale is by birth an Irishman, educated to the law, who emigrated to this country about two and a half years since. Being under the necessity of earning a livelihood, he made an engagement, soon after his arrival in this city, to go as clerk into the establishment of Messrs. Gray & Turley, dry goods merchants, of Savannah and Augusta. After a brief stay in the former place, in the employment of Messrs. Gray & Turley, he was sent by them to the establishment at Augusta, when they refused to retain him longer in their service. He returned to Savannah, where he soon obtained the place of Deputy Clerk to the Court of Ordinary, of Chatham county, Ga. Since that time he has lived quietly, unobtrusively, and inoffensively, busy with the duties of his office and in qualifying himself to be admitted to the bar. With the subject of Slavery he never meddled, and never, in any way, expressed an opinion in regard to it. Feeling, however, that he had been unjustly dealt with by Messrs. Gray & Turley, who had induced him to go South, and had then broken the engagement between them, without regard to the consequences that might ensue to him, a stranger, and friendless, in a strange land, he sued them for his salary under the contract. The suit was brought in a Justice's Court, and a decision given in his favor. Appeal was made by Messrs. Gray & Turley to the Superior Court, where the decision of the Court below was confirmed, and judgment granted against the defendants. This end, however, was not gained without some difficulty. Three lawyers successively threw up his case, after delaying it for several months, and he at length carried his suit through, and brought it to a successful issue, by acting as his own counsel. But even here was not an end to the legal obstacles in the way of justice. With the judgments in his hand, he went to one after another of the officers of the law in Savannah, but could find none who could execute the duties of their office against a well-known, influential, and wealthy house in behalf of a poor and friendless Irishman. He appealed to the Solicitor-General, Julian Hartridge, to lay the conduct of these delinquent officials before the Grand Jury, but it was only to meet with a refusal from that gentleman, on the ground that an indictment against them would also involve one against the attorneys for the defendants. Hopeless of redress in Savannah, Mr. Crangale went to Augusta, trusting that in that place, where Messrs. Gray & Turley are holders of property, he should be able to find officers who would serve the judgment of the Court against them. On his arrival he went to the United States Hotel, kept by Messrs. Dobey & Mosher, and took a room. In the course of the evening he was waited upon by a man, calling himself John Neilly, who invited him out upon the sidewalk in front of the hotel, and there said to him that, understanding him to be an Abolitionist, he, Neilly, on behalf of the Vigilance Committee, directed him to leave town immediately. Mr. Crangale at once refused to act on this order. He was there, he said, for the purpose simply of collecting money due on a judgment of the Superior Court, and for nothing else; and that if they could prove him to be an Abolitionist they were welcome to hang him. He was permitted, then, to return to the bar-room of the hotel, where he presently related the summons that had been served upon him, and the conversation that ensued.

Thereupon, James Hughes, the bar-keeper, came forward, and stated that he knew that Crangale was an Abolitionist; that he had this information from Andrew Gray, who said that "Crangale was a damned Abolitionist and rascal, and ought to be put out of the way." Mr. Crangale again denied the allegation. He understood now, however, the source and meaning of the accusation, for Andrew Gray is a brother of the senior partner in the house of Gray & Turley. About two o'clock that night, when asleep in bed, his room was broken into by three constables, named Everett, King, and Ramsay, accompanied by about twenty of the Vigilance Committee, who arrested him. They dragged him out of bed, and, after taking from him his overcoat and valise, hurried him off to jail. The next day he was waited upon by another constable, one Ford, who demanded his keys, which he refused to give up. Ford assured him that if no Abolition documents were found in his possession, he would be discharged; but if the charge against him should be proved, he would be hung up at the prison gates by the Vigilance Committee. To persist in refusing to give up his keys, Ford assured him, would be considered as equivalent to a confession of guilt, and he should call the Committee to execute speedy judgment. Under these threats, he had no alternative but to comply with the demand for the keys, and surrender them. In the evening of that day, Mr. Olin, a Justice of the Peace, called upon him, and informed him that Mr. Foster Blodget, Jr., the Mayor of Augusta, had filed an affidavit against him, which was sufficient to swear away ten lives, if he had so many. This formidable document, which Mr. Olin showed him, asserted that he, the Mayor, had been informed and believed that the errand of Crangale at the South was to stir up an insurrection among the slaves, and that he was doing so; that he had asserted that the slaves would be justified in rising against their masters; that the people of the North would be justified in putting arms into the hands of the slaves; that the people of Massachusetts were justified in aiding and arming the "niggers" at Harper's Ferry; and that he, the Mayor, was prepared to prove these assertions. Mr. Crangale met these charges with a flat denial. He assured Mr. Olin that the whole story was a falsehood, a fiction from beginning to end; that he had never held and had never uttered any such sentiments. Mr. Olin thereupon informed him that his trial would take place the next day, and advised him to send for and engage as his counsel Col. Cumming, a well-known lawyer, and one of the most respectable and influential citizens of Augusta. The advice was taken, and Col. Cumming applied to. He called that evening, and, after listening to Mr. Crangale's statement, to his honor be it said, consented to defend the case. All this time, it should be remembered, the prisoner was held under no legal process, but, though confined in the city prison, and visited by the officers of the law, was simply in the custody of the Vigilance Committee. The next morning he was ordered into Court, and on his way thither was arrested at the suit of the State, on a charge of endeavoring to incite an insurrection among the slaves, and was arraigned before Justices Olin and Piquet. The statute of the State, which provides the penalty of death for the crime with which the prisoner was charged, was read, when Col. Cumming moved that the case be carried to the Superior Court, which would sit the latter part of January, and that the prisoner be remanded to take his trial at that time. He gave as his reasons for this motion, that the present trial was held, in fact, by the Vigilance Committee, who alone constituted the audience, and who would hang the accused then and there, if the slightest shadow of suspicion could attach to him. Mr. Crangale himself, however, arose and opposed this motion. Strong in his own innocence, he wished the trial to proceed, and did not fear the result. The witnesses were then called and examined. They were Charles McCalla, John Neilly, Allen Davy, Thomas T. Fogarty, and James Hughes, the bar-keeper at the United States Hotel. Their evidence, however, was

only hearsay. Not one of them knew any thing, of his own knowledge, of the prisoner; not one of them had ever heard him utter a single Abolition opinion, or any opinion whatever, upon the subject of Slavery, and none of them knew any thing about him, good, bad, or indifferent. The only evidence of any moment was that of Hughes, who testified, on a cross-examination, that Andrew Gray had pointed out the prisoner to him as an Abolitionist; and that of Neilly, who acknowledged that he had agreed and proposed that the prisoner should be hanged, without the formality of a trial, at the time of his arrest, upon the lamp-post opposite the United States Hotel. This admission passed even without rebuke from the Court. But the Court was more vigilant when Hughes admitted that Gray had pointed out the prisoner to him as an Abolitionist, and ruled out the evidence, on the ground that the trade of Augusta with the North would be injured should it become known that such was their method of dealing with creditors. After the witnesses had been examined, Col. Cumming addressed the Court, in a speech evidently so fearless as to have exercised a strong influence over the minds of the Court and audience, and marked by a degree of sound common sense hitherto unheard of under such circumstances. He denounced these Vigilance Committees as self-made tribunals, constituting themselves at once witnesses and judges, and as actuated by no higher motive than a determination to denounce all Northern men of property as Abolitionists, for the purpose of ruining them and dividing the spoils among themselves. The statute of Georgia, providing the penalty of death for inciting the slaves to insurrection, he said, on the other hand, though severe, was none too much so. It behooved the South to keep both its eyes and ears open to protect their property against incendiaries. But the innocent, he declared, should not be accused and subjected to prosecution. Under the effect of this speech, and as no tittle of evidence could be produced against Mr. Crangale, the Court had but one course to pursue, and the prisoner was acquitted. He was nevertheless condemned to pay the costs of prosecution, the fees of the Vigilance Committee who had arrested him without legal process, and the cost of the imprisonment which he had been compelled to suffer, and was remanded to jail till payment was made. On arriving at the hotel, his coat and valise, which the Committee had taken from him, were produced, but the pocket-book, containing nearly a hundred dollars, and which he had left in the coat pocket, was not to be found. Again he was taken to the Court, where he stated the circumstances to Justice Olin. But that gentleman refused to believe him. "I have," he said to the prisoner, "acquitted you simply for want of evidence; but I still believe you are an Abolitionist, a God-d—d Abolitionist, and you had better confess it. You are," he continued, "a fool, a God-d—d fool. Have not your friends told you so? Do you not know it yourself?" He then ordered him to open his valise, declaring that if any thing was found in it to convict him, there were enough of the "boys" present to string him up. The prisoner at first refused to obey this order. The valise and the keys, he said, had been out of his possession for two days; he did not know what might have been put in the valise, and he did not choose to take the chance of being hanged on such a contingency. On the threats being repeated, however, he consented to open the valise, which, fortunately, had not been tampered with, and where nothing was found but his clothing and some papers relative to the debt which he had come to Augusta to collect. Word was then sent to Col. Sneed, the President of the Vigilance Committee, of the inability of the prisoner to discharge the bill of costs, and to demand its payment of him, as the representative of the party making the arrest. Col. Sneed refused. The Mayor was then sought for to make the same demand of him as prosecutor, but he could not be found. It seemed perfectly clear to the Justice that the bill had to be paid by somebody, and, as those from whom it was rightly due could

not be compelled to, he chose to act on the principle that possession is nine points of the law, and hold him responsible whom he had in his power. A new committal was made out, and Mr. Crangale returned to jail till he could pay the costs of his own false imprisonment. After suffering a further confinement of thirty-three hours, and it being evident that there was no relenting on the part of his persecutors, he wrote to Col. Cumming to thank him for his generous services, and to ask for another interview on his behalf. Soon after, Mr. Alfred Cumming, a son of Col. Cumming, appeared at the jail, paid the fees demanded, and the prisoner was released. Mr. Olin had advised him to be off the moment he was out of jail, as there were "boys enough about," he said, "to string him up." As he had every reason to believe in the soundness of this counsel, he left immediately, and arrived, as we have already stated, in this city on Saturday. We subjoin a copy of the bill, for the non-payment of which Mr. Crangale was detained in the Augusta jail thirty-three hours; and had not this sum been generously advanced by Col. Cumming, he would, no doubt, have been still in confinement, unless, indeed, the old cry of "*a la lanterne*" had been fulfilled in his case, in *this* modern Reign of Terror.

AUGUSTA, GA., Dec. 31, 1859.

MR. JAMES CRANGALE,

	TO RICHMOND COUNTY JAIL,	Dr.
For three days' board, of self, at 50c.,		\$ 1 50
Turnkey's Fee,		1 20
Committing, Marshal and Constable cost,		11 58
Jailer, R.C.,		1 25

Received payment,

\$15 33

URIAH SLACK.

It will be observed that Mr. Crangale still owes Richmond County, Georgia, twenty cents, if he ever owed it any thing, as Mr. Uriah Slack made an error to that amount in adding up the items. It is all he has gained to carry to the credit of his account against Messrs. Gray & Turley.

— The N. Y. Tablet, the organ of the Catholic Church, thus speaks of these outrages :

We would suggest to the Southern people, that a few more outrages of this character will greatly reduce the number of their firmest friends at the North. In one of his speeches against the measures of the English government for oppressing the American colonies, Edmund Burke described the people of the South as intelligent, brave, and independent in spirit, on account of their exemption from servile toil. Little did that illustrious Irishman know that in less than a century any portion of the Southern people, as a body, would give the lie to what he had so eloquently advanced in behalf of their Peculiar Institutions, and that Irishmen would be made to experience, in their own persons, the absence of justice, and find in its place the most scandalous cowardice and brutality.

#### THE FRIENDLESS ITALIANS.

THE N. Y. Independent, of December 29, says :

We have private intelligence, from a friend in Alabama, of a case of tar and feathering, which is both serious and comical. Two Italian organ-grinders, who could scarcely speak a word of English, made their way from Mobile into the interior of the State, to earn a livelihood by itinerating with their poor tunes. After playing in a bar-room in a small town, and gathering all the pennies which Southern generosity was likely to bestow upon such entertainment, they asked to be directed to the next

town. Whereupon, a wag took a piece of paper, and, under pretence of writing down the necessary direction, gave the poor men a fatal letter, somewhat as follows:

"TO THE KNOWING ONES:

"Pass my Italian friends. All right. Mum's the word.

(Signed) "JOHN BROWN, of Osawatomie."

The music peddlers, on reaching the next town, faint and weary with the weight of their organs on their backs, went immediately to a tavern, and unwittingly presented their letter of recommendation! They were at once taken by the whiskey drinkers, threatened until they were terrified out of their wits, tarred and feathered, and ridden out of town on a rail! Such is Southern chivalry!

#### AN ENGLISHMAN TESTED.

THE Galena (Ill.) Advertiser, of a recent date, states that a former resident of that city, a bricklayer, had just returned from Mississippi, where he had found employment at his trade, under the following circumstances. He determined, when settled at the South, to keep his own council with regard to his views upon Slavery. Acting upon this course, he managed to glide along smoothly for some time, without molestation. At last, a *new test* was applied to his "sympathies":

"One rainy day, when the hands were detained in the house, a slave having failed to build as good a fire from green wood as the overseer wanted, the slave was ordered to be thrown down by the latter, and to receive one hundred and fifty lashes as a punishment. As there was but one room for shelter, our friend was compelled to stand by and see the inhuman cruelty inflicted, or go out and stand in the rain. He promptly chose the latter, and at the end of half or three quarters of an hour came in, drenching wet. He was met by a laugh, and a remark by the overseer, that perhaps he did 'not like to see such fun.' His only reply was, that he did not, and nothing more was said on the subject. The next day a saddled horse was brought up to the door, and he was informed that he could leave that part of the country. He was informed that he could ride into Natchez, and leave the horse and saddle at a particular livery stable. With true British pluck, he refused the service of the animal, and walked to Natchez on foot, and soon made his way back to Galena."

#### BRUTAL TREATMENT OF A GERMAN.

THE Norristown Herald, a paper of excellent repute, relates this incident:

"A German pedler, named Moses Schlosstein, well known in this place, and who has pursued his business in this region, was the victim recently of a gross outrage in Georgia. He was selling his wares in Merriweather, one of the western counties of the State, about sixteen miles from Greenville, the county seat. He was passing a blacksmith shop, where there was a crowd gathered, and saluted them politely, as traders generally do. But the 'non-intercourse' fever forbade them to reciprocate the civility. They seized him, and proceeded to beat him unmercifully. This assault was an outburst of chivalrous feeling, and then,



feigning a suspicion of his having 'incendiary documents' in his possession, they followed and caught him again. With their knives they ripped open his pack, cutting his goods to pieces; they then stripped him, beat him outrageously, and left him insensible. When he returned to consciousness, he found that he was cut about the face and body, and that the thumb of the right hand was broken. He gathered together his ruined goods, and fortunately found a fearless and hospitable man, who kept him ten days, when he was able to travel. He is now staying with Mr. Myerson, his relative, in this place. Mr. Schlosstein has been in the habit of voting the Democratic ticket; but he thinks the treatment he has received from his brother Democrats has about induced him to change his mind in that regard."

#### INCENDIARY HAND BILL.

**T**HE New York Journal of Commerce, of December 1, 1859, says:

The annexed incendiary hand bill was brought to us on Wednesday by a highly respectable citizen, an American by birth, a patriot and a Christian, to whom it was addressed through the post office. The envelope is post-marked "Montgomery, Ala., November 25." Until we noticed this fact, we suspected that the hand bill was an electioneering device of Abolitionists or Republicans, to prevent moderate men from voting the Democratic ticket. But, as they would not be likely to send it so far South in order to disguise their villany, we are led to believe that it was got up in Alabama. The carrier who delivered the envelope containing this hand bill, remarked to our informant that he had several others, of the same appearance, addressed to other persons in his beat. It is probable that a large number of the same have been forwarded to different places at the North and West.

#### [CONFIDENTIAL.]

To the Irish Friends of the South in the Northern Cities.

Fellow-Citizens: You who have always been true to the Constitution and the South—who have never degraded yourselves to the level of the African race, as the dirty Free-Soilers do—you are aware that the borders of Virginia have been profaned by the tread of the Free-Soil assassins. The South looks to its Irish friends in the large free cities to effect a diversion in its favor, and for this purpose the United Constitutional Irish Association has been formed, of which some of you are (and, doubtless, all will be) members. In the great cities, prominent Free-Soilers and Abolitionists own large factories, stores, and granaries, in which vast sums (made out of the South) are invested. This fact furnishes a means of checking their aggressions on the South; and the Irish friends of the South are relied on to make the check effective. Property is proverbially timid. Whenever a haystack or cotton gin is burned at the South, by Free-Soil emissaries, let a large factory, or a plethoric store, or an immense granary, in New York or Boston, be given to the flames. To make this course safe, your association must be true to itself and its principles; method, caution, your double secrecy, will insure the safety of the actors. Southern gentlemen will be constantly among you, amply supplied with means to remove those whose patriotism has subjected them to suspicion. Besides, many friends will be found both among Southern steamers' crews, railway conductors, and the police. In fact, you will find friends and funds on every hand. Be energetic, therefore; go at once to your *Foreman*, and see if he cannot introduce you to the Association, if you are not already a member. Let us urge you to disseminate among your fellow-laborers the idea that you have not wages proportioned to the present high scale of prices. When once the mass of your countrymen are filled with

the notion that the Free-Soil capitalists are withholding the price of Irish labor, while trying to incite the negro of the South to rebellion, it will be easy enough to gather large mobs of your brethren, and when large mobs assemble, warehouses may be burst open or fired. Be careful, however, that only the property of Abolitionists is harmed: every where protect those who are friendly to the South and true to the Constitution.

Irishmen! the South relies on you! Depend on it, that for every dollar's worth of injury to our enemies in the Northern Factories, &c., by riot or torch, the South will amply compensate, and, besides, furnish you a safe refuge and a homestead. [P] Remember to apply at once to *your Foreman for particular instructions*. If he should not be able (which is not likely) to inform you, show this privately to some Irish gentleman of intelligence, after ascertaining his feelings towards the South. Thousands of copies of this confidential circular will be sent by Irish people in the South to their friends at the North.

November 23, 1859.

THE COMMITTEE.

#### EGYPTIAN DARKNESS.

**A** POOR exile of Erin" has been arrested in Illinois, guilty of being suspected of being a fugitive slave, because he is, like many of his countrymen, of a dark complexion. If he is a "dimmycrat," this little incident will throw some light into his mind, if it can't change his skin. We have seen slaves on their way to be sold with skins as white as those of many Irishmen—or of those of many Yankees, too, for that matter. But how will the Irish like the idea of having one of their number mistaken for a "nigger"?—Boston Traveller, December 10.

#### BIDDY O'FLAHERTY'S OPINION OF THE SOUTH.

[From the N. Y. Evening Post.]

Arrah, Paddy, me jewel, don't go to the South,  
For an Irishman there dare not open his mouth;  
If a word about nagers he'd happen to say,  
They would lynch him at once, without any delay.

If he lacked for a coat, they'd not let him go far  
Without giving him one made of feathers and tar;  
And they'd give him still more, without thinking it wrong,  
Such as thirty-nine lashes, to help him along.

You may talk of this country, the land of the free,  
But such freedom as that don't exactly suit me;  
And sooner much longer this way to remain,  
I would rather go back to ould Ireland again.

## IX.

### The Post Office South.

THE POST OFFICE is a National Institution, and, therefore, it should be free to the nation. The North has to bear by far the larger portion of the burden of its maintenance; for the South does not pay the expenses that are incurred within the limits of its own territory. Surely, then, from a sense of justice, as well as in recompense of a Constitutional right, the South should cheerfully accord to the North the free and untrammelled use of this "Domestic Institution." But the Oligarchy of 346,048 Slavemasters, who control the Federal Government, have otherwise decreed. Mail robberies have become, from their frequency, daily incidents of Southern life; and these unscrupulous thefts have recently received the sanction of the highest official authority. Instead of attending to the duties of their office, the hungry and multitudinous army — nearly 40,000 in number — of postmasters and clerks, attached to the Institution, and fed by the North, more frequently spend their time in trying to defeat her will, and in disseminating doctrines obnoxious to her. One of the ablest advocates of the Republican party — the N. Y. Tribune — has earnestly recommended the divorce of the Post Office Department from the National Government. Why should letters be conveyed by government any more than parcels? newspapers and magazines any more than bags of coffee or barrels of flour?

Adams's Express could do the business far better than Buchanan's want of expedition.

In the mean time, however, let us see *how* the Post Office is at present conducted in the Southern States.

When we know that she flourishes by the robbery of men, we need not be surprised to learn that

#### VIRGINIA LEGALIZES MAIL ROBBERY.

[Correspondence of the N. Y. Herald.]

RICHMOND, VA., November 28, 1859.

A POSTMASTER in the county of Doddridge, in this State, wrote recently to Governor Wise, asking information as to what disposition he should make of such incendiary newspapers as the New York Tribune, and others of that stamp from Ohio, received in that county. The Governor referred the matter to John Randolph Tucker, Esq., the Attorney-General for this State, and probably the ablest constitutional lawyer in the Commonwealth, for his opinion. Mr. Tucker examined the subject very carefully, and, as will be seen by his opinion, which I herewith transmit, disposed *satisfactorily* of the apparent conflict of jurisdiction between the State and Federal authorities involved in this question.

RICHMOND, November 26, 1859.

Sir: The question is submitted to me for an opinion as to the effect of the law of Virginia upon the distribution of mail matter when it is of an incendiary character. A newspaper, printed in the State of Ohio, propagating Abolition doctrines, is sent to a person through a Post Office in Virginia. What is the duty of the Postmaster in the premises?

The law of Virginia (Code of Va., chap. 198, sec. 24) provides that "if a Postmaster or Deputy Postmaster know that any such book or writing (referring to such as advise or incite negroes to rebel or make insurrection, or inculcate resistance to the right of property of masters in their slaves) has been received at his office in the mail, he shall give notice thereof to some Justice, who shall inquire into the circumstances, and have such book or writing burned in his presence; if it appear to him that the person to whom it was directed subscribed therefor, knowing its character, or agreed to receive it for circulation to aid the purposes of Abolitionists, the Justice shall commit such person to jail. If any Postmaster or Deputy Postmaster violate this section, he shall be fined not exceeding two hundred dollars."

This law is obligatory upon every Postmaster and Deputy Postmaster in the Commonwealth; and it is his duty, upon being aware that such book or writing is received at his office, to notify a Justice of the fact, that he may take the proceedings prescribed in the section quoted.

The State law is entirely constitutional, and does not, properly considered, conflict with the Federal authority in the establishment of Post Offices and Post Roads. This Federal power to transmit and carry mail matter does not carry with it the power to publish or to circulate. This last is a great State power, reserved and absolutely necessary to be maintained as a security to its citizens and to their rights. If the States had surrendered this power, it would, in these important particulars, have been at the mercy of the Federal authorities.

With the transmission of the mail matter to the point of its reception the Federal power ceases. At that point, the power of the State becomes exclusive. Whether her citizens shall receive the mail matter is a question exclusively for her determination. Whatever her regulation upon

the subject, is for her decision alone, and no one can gainsay it. Her sovereign right to make it closes the door to cavil and objection.

It is true the Postmaster is an officer of the Federal Government, but it is equally true he is a citizen of the State. By taking the federal office he cannot avoid his duty as a citizen; and the obligation to perform the duty of his office cannot absolve him from obedience to the laws of his Commonwealth, nor will they be found to conflict. The State, in the case supposed, holds the hand of her citizen from receiving what is sent to him, and takes it herself. No citizen has the right to receive an invitation to treason against the commands of his State, and her law forbidding it and commanding it to be burned, refers to the right of the citizen to receive, not to the right of the Federal Power to transmit and carry mail matter intended for him, which he does not receive, only because the law of the State forbids it.

I have no hesitation in saying that any law of Congress, impairing directly or indirectly this reserved right of the State, is unconstitutional, and that the penalty of the State law would be imposed upon a Postmaster offending against it, though he should plead his duty to obey such unconstitutional act of Congress.

If there be a conflict, therefore, between the postal regulations of Congress and this law of Virginia, it is because the former have transcended their true constitutional limits, and have trenched upon the reserved rights of the State. In such case the citizen, though a Postmaster, must take care to obey the legitimate authority, and will not be exempt from the penalty of the State law by reason of any obligation to perform the duties of a federal office, which are made to invade the reserved jurisdiction of the State in matters involving her safety and her peace.

It is eminently important that the provisions of the law in question should be rigidly adhered to by all the Postmasters in the State, and that the Justices, to whose notice the matter may be brought, should firmly execute the law whenever a proper case presents itself for their decision. With high respect, your obedient servant,

J. R. TUCKER.

#### THE FEDERAL GOVERNMENT SANCTIONS ROBBERY.

[Correspondence of the New York Herald.]

WASHINGTON, December 7, 1859.

THE Postmaster-General has received a letter from the Postmaster of Falls Church, Virginia, in which, after referring to the opinion of the Attorney-General of Virginia, sustaining the constitutionality of the statute of that State, denouncing, under heavy penalties, the circulation of books, newspapers, pamphlets, &c., tending to excite the slave population to insurrection, he asks to be instructed as to his duty in reference to such documents, should they be received through the mails for distribution at the office of which he has charge.

To the letter of inquiry from the Postmaster of Falls Church, the Postmaster-General replied as follows:

POST OFFICE DEPARTMENT, December 5, 1859.

Sir: I am in receipt of your letter of the 2d instant, in which, after referring to the opinion of the Attorney-General of Virginia sustaining the constitutionality of the statute of that State denouncing, under heavy penalties, the circulation of books, newspapers, pamphlets, &c., tending to incite the slave population to insurrection, you ask to be instructed as to your duty in reference to such documents should they be received through the mails for distribution at the Post Office of which you have charge.

The statute alluded to is in the following words:

Sec. 23. If a free person write or print, or cause to be written or printed, any book or other thing with intent to advise or incite negroes in this State to rebel or make insurrection, or inculcating resistance to the right of property of masters in their

slaves; or if he shall, with intent to aid the purposes of any such book or writing, knowingly circulate the same, he shall be confined in the penitentiary not less than one nor more than five years.

Sec. 24. If a Postmaster or Deputy Postmaster know that any such book or other writing has been received at his office in the mail, he shall give notice thereof to some Justice, who shall inquire into the circumstances, and have such book or writing burned in his presence. And if it appear to him that the person to whom it was directed or subscribed therefor, knowing its character, or agreed to receive it for circulation to aid the purposes of Abolitionists, the Justice shall commit such person to jail.

If any Postmaster or Deputy Postmaster violate this section, he shall be fined not exceeding \$200.

The point raised by your inquiry is, whether this statute is in conflict with the act of Congress regulating the administration of this Department, which declares that "if any Postmaster shall unlawfully detain in his office any letter, package, pamphlet, or newspaper, with the intent to prevent the arrival and delivery of the same to the person or persons to whom such letter, package, pamphlet, or newspaper may be addressed or directed, in the usual course of the transportation of the mail along the route, he shall, on conviction thereof, be fined in a sum not exceeding five hundred dollars, and imprisoned for a term not exceeding six months, and shall moreover be forever thereafter incapable of holding the office of Postmaster in the United States."

The question thus presented was fully decided by Attorney-General Cushing in the case of the Yazoo City Post Office. (Opinions of Attorney-Generals, vol. 3, 489.) He there held that a statute of Mississippi, in all respects analogous to that of Virginia as cited, was not inconsistent with the act of Congress quoted, prescribing the duties of Postmasters in regard to the delivery of mail matter, and that the latter, as good citizens, were bound to yield obedience to such State laws. You are referred to the luminous discussion of the case for the arguments urged by that distinguished civilian in support of the conclusion at which he arrived. The judgment thus pronounced has been cheerfully acquiesced in by this Department, and is now recognized as one of the guides of its administration. The authority of Virginia to enact such a law rests upon that right of self-preservation which belongs to every government and people, and which has never been surrendered, nor indeed can it be.

One of the most solemn constitutional obligations imposed on the Federal Government is that of protecting the States against "insurrection" and "domestic violence"—of course, none of its instrumentalities can be lawfully employed in inciting, even in the remotest degree, to this very crime, which involves in its train all others, and with the suppression of which it is specially charged. You must, under the responsibilities resting upon you as an officer and as a citizen, determine whether the books, pamphlets, newspapers, &c., received by you for distribution, are of the incendiary character described in the statute; and if you believe they are, then you are not only not obliged to deliver them to those to whom they are addressed, but you are empowered and required, by your duty to the State of which you are a citizen, to dispose of them in strict conformity to the provisions of the law referred to. The people of Virginia may not only forbid the introduction and dissemination of such documents within their borders, but, if brought there in the mails, they may, by appropriate legal proceedings, have them destroyed. They have the same right to extinguish firebrands thus impiously hurled into the midst of their homes and altars that a man has to pluck the burning fuse from a bombshell which is about to explode at his feet. Very respectfully,  
your obedient servant,

J. HOLT.

MR. CHARLES A. ORTON, Postmaster at Falls Church, Va.

#### COMMENTS ON THIS CORRESPONDENCE.

**T**HE utter incompatibility of the enslavement of a part with the liberty of any was never more strikingly evinced than during the last month. In the Slave States to-day any one is at perfect liberty to

shout and scream for Slavery as loudly as he pleases, but there is no liberty to say a word against it. Any man who dare, in Virginia, to-day talk of Slavery as Patrick Henry, Washington, Jefferson, &c., have written of it, must run for his life, submit to a coat of tar and feathers, and a ride on the back of a rail, or some still harsher penalty. In defiance of the Constitutional guarantee of the Freedom of Speech and of the Press, the Reign of Terror is complete there, and there is no practical liberty even to take a newspaper hostile to Slavery. Postmaster General Holt has just (December 5) replied to a letter from the Postmaster at Falls Church, Va., asking whether he (the P. M. last aforesaid) shall obey the State law which forbids the delivery from any Post Office of any book or periodical "ineculcating resistance to the right of property in slaves;" and Mr. Holt tells him to obey the law by all means, giving it the following sweeping application:

[After quoting the last paragraph of Mr. Holt's letter, the writer proceeds:]

How "determine" this? Of course, by reading; there is no other way. Of course, each Postmaster must read every thing that comes to his office, which involves, first, opening it; secondly, keeping it until he shall find leisure for his deliberate perusal; for how can he know that some subtle paragraph, "inciting" "in the remotest degree" to insurrection and domestic violence, does not lurk in a chapter of "Cobb's new story" in Bonner's Ledger, or in Bayard Taylor's narrative of his adventures in Abyssinia? Is there aught in any tyranny, ancient or modern, more arbitrary in its nature or more crushing to the spirit of free thought and speech, than this abominable edict, which arms each petty twenty-dollar-a-year Postmaster with absolute power to "determine" what his fellow-citizens may read and what must be forbidden them. — N. Y. Tribune, December 10.

— That this opinion of the Postmaster General is coincided in by the President and the Cabinet, we presume there is no doubt. Thus does the administration show its tendencies; that it has more regard for the interests of Slavery than Freedom, and that to secure these interests it is ready and willing to disregard the guarantees of the National Constitution. Surely the instructions given to the Virginia postmasters would cause a general searching of the mails on the part of himself and others holding like positions, and allow them to open and examine letters as well as newspapers. This is a matter of importance to all the people of the country. We question whether a petty Postmaster can have such rights, and if the Slave Power demands this and it is granted as proper and just, we hold that it exhibits that power in a light which will cause it to be made only the more hideous to freemen, and who will be the more disposed to overthrow such a system. This allowing a Postmaster of some little village, the revenue of whose office may not annually exceed twenty-five dollars, to decide what his fellow-citizens may read, and to pry into their letters and other mail matter, is a species of despotism which will not be very palatable to those who hold to freedom of thought and speech. It is not compatible with the principles of Republicanism; it conflicts with the genius of our Institutions, and ought to be reprobated by all true citizens. — American Sentinel, December 15.

#### FURTHER FEDERAL INSTRUCTIONS.

**C. L. VALLANDIGHAM** a member of Congress from Ohio, who has rendered his name forever but undesirably immortal, by his brutal examination of John Brown

as the brave old man lay wounded and bloody in the engine house of Harper's Ferry, on the fifth of January last, presented the case of an editor among his constituents, whose paper, "*Anti-Slavery* in sentiment when the subject is alluded to, yet which, is *not*, it seems, an *Anti-Slavery* paper," had been subpoenaed by a postmaster in Virginia. In this letter Mr. Vallandigham, although approving of a discreet use of the despotic power granted to postmasters, pointed out the dangerous uses to which the precedent might afterwards be applied.

"I suggest that an abuse, in his official capacity, by an officer of the Federal Government, of authority derived from a State law acting upon him as a citizen of the State, though the law be strictly constitutional and necessary, is clearly remediable by the power whence he derives his appointment. If, 'under the responsibilities resting upon him as an officer and a citizen,' he is to 'determine whether the books, pamphlets, newspapers, &c., received by him for distribution, are of the incendiary character described in the statute,' does it not follow then an appeal lies from the subordinate to his superior to review the decision and subject the case to final adjudication by the State and Federal Courts to interpret the State laws under which he acts? If not, then the most flagrant abuses and usurpations of authority may, with impunity, be committed by inferior, and it may be, irresponsible officers, in the discharge of official duties under the General Government; and *these usurpations and abuses not to be confined to the mail service alone*. Under cover of executing State police regulations and State laws, guarding against insurrection or mischief of any sort, would it not be in the power of *other* Federal officers to disregard the laws of the United States in other respects? If the Federal Executive cannot intervene to supervise or control the action of its own subordinate officials, may they not be used by the States as instruments whereby to nullify the laws and expel the authority of the Federal Government itself? *If subject exclusively to State authority in the delivery by Postmasters of mail matter, why not also in the rendition of fugitive Slaves, by controlling, under pretext of preventing kidnapping the United States marshals in the several States? Is not this a doctrine fraught with danger to the peace and harmony of the Confederacy?*"

—Aha! Slavery in danger! This may be a two-edged sword, then? The Government had not thought of such a thing; but, thus forewarned, proceeded to take *one* edge off by the following letter:

POST OFFICE DEPARTMENT,  
APPOINTMENT OFFICE, January 14, 1860.

Sir: The Hon. Mr. Vallandigham has transmitted to the Postmaster General a copy of a letter purporting to have been addressed by you, under date of 11th of December last, to the editor of the "*Religious Telescope*," a newspaper published in Dayton, Ohio, in which you say:

"I think it due that I should inform you that, as postmaster, I am no longer permitted to deliver your paper to subscribers in this community. It is unlawful for me, as such, to deliver any paper to subscribers holding the views yours does upon the subject of Slavery. They will hereafter be committed to the flames."



The Postmaster General directs me to inform you that this is not a correct construction of the law of your State on this subject. Because a single copy of any particular newspaper contains matter decided by the State authorities to be incendiary in its character, it does not therefore follow that any subsequent numbers of the same paper are to be condemned for that cause. Each and every number of the publication must be acted upon and disposed of separately, as provided by the statute of Virginia, which is in the following words, viz.:

"If a postmaster or deputy postmaster now that any such book or other writing [of an incendiary character] has been received at his office in the mail, he shall give notice thereof to some justice, who shall inquire into the circumstances, and have such book or writing burned in his presence."

Respectfully your obedient servant,

HORATIO KING,

First Assistant Postmaster General.

Postmaster, Luney's Creek, Hardy county, Va.

Practically, this authority is as arbitrary as the first was; and both show how urgent the necessity is for a change of Administration.

#### NORTH CAROLINA RESOLVES TO ROB:

**T**HE North Carolina correspondent of the New York Herald, December 19, publishes the following "Order in Council:"

Resolved, by the Council of the State of North Carolina, . . . That inasmuch as certain papers and books of an incendiary character, calculated and having a tendency to excite slaves to acts of insubordination, are being circulated in this State through the Post Office of the Government by fanatical clubs and societies in the Northern States, we advise his Excellency the Governor to take all needful action to prevent the same; and that all postmasters in this State be forbidden under the penalty of the law to deliver any such newspaper, book, or other publication, whether written or printed, from his office to any person to whom it may be directed, as such conduct on their part will be regarded as a circulation of such paper or book. *Adopted unanimously.*

#### FLORIDA FOLLOWS SUIT.

**T**HE Springfield Republican, December 30, says:

The Governor of Florida has sent a special message to the legislature, giving information that Abolition and incendiary documents are circulating in the State, and that he had received a copy of *Helper's Crisis*. The legislature immediately prepared a bill prohibiting the delivery of such newspapers and documents from the Post Offices.

#### MAIL ROBBERIES IN NORTH CAROLINA.

—"Several attempts have been recently made to circulate the *Helper Book* in this State, but in nearly every case the effort was unsuccessful. The Republican Committee of New York are charged with getting up the enterprise. A number of the seditious volumes were seized at Adams's Express Office, in this city, a few days ago and burned. Many families

receive the Compendium through the Post Office, but it is no sooner received than destroyed." — Raleigh (North Carolina) Correspondence of N. Y. Herald, dated January 16, published January 28.

#### INCINDARY MATTER HAS BIN BURNT.

**T**HE Western Christian Advocate publishes the following from a Postmaster in Virginia :

WAYNE C. H., VA., Feb. 28, 1860.

To the Editor of the Western Chreston Advocate.

Sir you will Please Discontinue sending your paper to this office as it has bin found to contain incindary matter, and burnt. Yours &c.,

J. M. FERGUSON.

#### REMARKS ON A BURNING GLASS.

**T**HE New York Tribune publishes the subjoined interesting, and slightly personal, correspondence between a supple office holder and a stiff-spined editor :

POST OFFICE, LYNCHBURG, VA., Dec. 2, 1859.

**MR. HORACE GREELEY.** Sir: I hereby inform you that I shall not, in future, deliver from this office the copies of The Tribune which come here, because I believe them to be of that incendiary character which are forbidden circulation alike by the laws of the land, and a proper regard for the safety of society. You will, therefore, discontinue them.

Respectfully,

R. H. GLASS, P. M.

**MR. POSTMASTER OF LYNCHBURG, VA.** Sir: I take leave to assure you that I shall do nothing of the sort. The subscribers to The Tribune in Lynchburg have paid for their papers; we have taken their money, and shall fairly and fully earn it, according to contract. If they direct us to send their papers to some other Post Office, we shall obey their request; otherwise, we shall send them as originally ordered. If you or your masters choose to steal and destroy them, that is your affair—at all events not ours; and if there is no law in Virginia to punish the larceny, so much the worse for her, and our plundered subscribers. If the Federal Administration, whereof you are the tool, after monopolizing the business of mail-carrying, sees fit to become the accomplice and patron of mail-robbery, I suppose the outrage must be borne until more honest and less servile rulers can be put into high places at Washington, or till the People can recover their natural right to carry each other's letters and printed matter, asking no odds of the Government. Go ahead in your own base way; I shall stand steadfast for Human Liberty and the Protection of all natural rights. Yours, stiffly,

HORACE GREELEY.

New York, Dec. 9, 1859.

#### MAIL ROBBERIES IN VIRGINIA.

**A**T Charlestown, the military authorities not only held possession of the telegraph, but also interfered with the mails. Letters directed to certain of the New York papers, were not forwarded; and packages of newspapers from New York were suppressed. — Tribune, December 7.

— John C. Underwood, Esq., writing to Horace Greeley, under date of "Occoquan, Prince William county, Va., December 21, 1859," says:

"There are some ten or twelve copies of the Tribune taken at this office, and the Postmaster refuses to deliver them to the subscribers! The Attorney-General of this State has pronounced them incendiary!"

#### A PERPLEXED POSTMASTER.

A PRIVATE letter from a Postmaster in Virginia, (says the New York Tribune, of December 29,) whose locality we dare not indicate, for fear of exposing him to mob violence, says:

"We are in the midst of a Reign of Terror here. There is no certainty that letters duly mailed will not be opened on their way. All men of Northern birth now here are under *surveillance* by the so-called Vigilance Committee; and any one suspected of thinking Slavery less than divine is placed under care. Those who have been taking the New York Tribune are objects of especial ban. A company of ten came into the office last Monday, and gave notice that I must not give out any more Tribunes to the subscribers here. The law of Virginia punishes, by fine and imprisonment, a Postmaster who gives out what are denounced as incendiary journals. The law of the United States punishes by fine and imprisonment, and further incapacitates from ever holding the office again, any Postmaster who shall withhold or refuse to deliver any paper sent to a regular subscriber at his office. So here I am in a pretty fix."

#### LATEST FROM LEECHVILLE.

FROM the editorial columns of the New York Tribune we transfer this article:

"Somewhere down in the tar and rosin State is a shambling sort of a hamlet called Leechville. They have a post office in Leechville. The man who overhauls the mails at this out-of-the way spot is one Augustus Latham. From the Blue Book, it appears that the annual receipts of this post office are thirty-one dollars, whereof Latham pockets twenty-one for his salary, leaving ten to replenish the Federal Treasury, which probably pays some Democratic contractor a hundred dollars per annum for going off the main road in search of Leechville, and stopping long enough for the contractor's horse to catch breath and the contractor's driver to imbibe a draught of whiskey, while Latham peers into the half-dozen letters and newspapers, more or less, in the mail bag. One would suppose that the arrival in this desolate locality of a half dozen speeches, bearing the frank of some United States Senator, would be hailed as a godsend, even if only for the novelty of the thing. It seems that there is a resident in Leechville, permanent or temporary, who is pursuing knowledge under difficulties—one Thomas Dunbar, the senior of that name. Hearing (we confess we are at a loss to guess how) that Senator Wilson had delivered a speech exposing the disunion schemes of the Democracy, Mr. Dunbar wrote to that gentleman, requesting him to send him two or three copies of that speech, which, of course, Mr. Wilson did. The return mail brings to the Senator a missive from Mr. Holt's man Latham. We print it as an average specimen of Southern respect for law, Southern manners, and Southern grammar:

"LEECHVILLE Feb 16 1860.

"Sir Your speeches and your Black Republican friends cannot circu-

late your Abolition speeches through this Post office so you need not send any more to Thomas Dunbar senr.

"Yours &c

AUGUSTUS LATHAM P. M.'

"Latham's orthography is inimitable; so, in that particular, we fall back upon Webster. In all seriousness, there has been quite enough of this sort of mail robbery under the rule of Mr. Holt. If he doesn't stop it promptly and peremptorily, he should be impeached. Such creatures as this Latham should be dismissed instanter. If Mr. Holt, on due notice, refuses to have this done, then the House of Representatives should immediately take the initial step towards degrading him from office."

#### MAIL ROBBERIES IN DELAWARE.

**T**HE Lewis (Delaware) correspondent of the New York Tribune, under date of April 21, says:

"The Grand Jury of Kent Co., Md., have had the P. M.'s before them, made inquiries relative to newspapers taken at the different offices, and directed the Postmasters to retain and not deliver the New York Tribune and Delaware Republican. The P. M.'s are somewhat exercised upon the subject. They are generally storekeepers, and hence have nothing to gain by crossing those of their customers who are so eccentric as to receive the obnoxious journals. There appears to be a goodly number of these subscribers, and they are, without any exception that I know of, persons of respectability—some possessed of considerable property. The P. M.'s, as far as heard from, retain the papers."

#### AN EAGLE BURNED.

**T**HE Poughkeepsie Eagle publishes the following letter:

"OCCOQUIN, VA., December 26, 1859.

"Dear Sir: You will discontinue your paper directed to J. Yelverton; the magistrates have burned it, and say they will continue to do the same if sent.

Yours respectfully,

L. A. LYNN, P. M.

"Editors Poughkeepsie Eagle."

—The Springfield Republican has received a similar token of Southern favor; and the Albany Evening Journal says that one of the most estimable farmers in Virginia has been driven from that State, because a copy of the Evening Journal was found in his possession. When the Virginians have got rid of all the newspapers and school teachers, they will delight the heart of Governor Wise, who once blessed his stars that there were no teachers in Accomac. The ancient English Governor Berkeley used to be of the same opinion when he managed the colony.

## X.

### Sports of Heathen Gentlemen.

**W**HENEVER a fallen woman denounces a pure matron, her first accusation invariably relates to a deficiency of virtue in her decent enemy. Thus, too, the South is often noisy with denunciations of the lawlessness of the North. One would think, to hear the Slavemasters talk, that they were patterns of loyalty to Law and the Constitution. The incidents narrated in the preceding chapter hardly sustain this pretension; but they are the most favorable specimens that recent Southern newspaper literature furnishes us of the *better* spirit of the South. There are darker pictures—for example, these:

#### GEORGIA BARBARISM.

**T**HE Belfast (Me.) Age publishes a letter from a correspondent in Georgia, giving the revolting particulars of a gross outrage committed upon a ship's crew, near Jeffersontown, in that State. The writer says:

"The brig B. G. Chaloner, of East Machias, Me., was chartered in New York to come to Statilla Mills, on the Statilla River, to load lumber. Capt. A. V. Kinney was master, who had with him his wife, Mr. Patterson the mate, and a crew of four men. Mr. Patterson was well acquainted with the river, having once been wrecked up White Oak Creek. At that time, while stripping the vessel, he lived with a wealthy planter, who became much attached to him. No sooner had his planter friend—Mr. Morrissey—learned that he was again on the river, than he sent a negro to conduct him to the house. Mr. Morrissey, learning that the captain had his wife with him, sent a pressing invitation by Mr. Patterson for the captain to come, and bring his wife with him, to take a Christmas dinner with his family. On Sunday morning, Dec. 25th, the captain, with his wife and mate, took the crew in the boat, and started for Mr. Morrissey's plantation, having to go about fifteen miles by water to his place of land-

ing, from which to the plantation was five miles. After landing, he sent his men to Mr. Peters's house, (he being acquainted with Mr. P.,) to tarry until his return. The crew had been in the house but a short time when six armed men came there, by the names of David Brown, and his two sons, Burrill Brown and Nathan Brown, with their brother-in-law, Thomas Harrison, and two others, whose names I don't recollect, and told them they must go to jail. The sailors, believing their innocence would appear the more apparent if they yielded, concluded to obey their orders, supposing they were authoritative. They were then taken into the woods, tied to a tree, and a negro made to give three of them *fifty* lashes apiece. The reserved one was a tall man, of the height of six feet three inches, whom they called the captain of the crowd! Upon his back, they dealt *one hundred* lashes. After he was taken down, they asked him if he would run as fast as the others had—they having been compelled to run as fast as released. As he did not at once start, one of the gang raised his gun, saying, '—you, you won't run, won't you?' and fired, the ball passing near his head, and lodging in a tree. With what strength remained, the suffering man then started, hastened by the profane threats of his menacing tormentors. By the kindness of Burrill Brown's wife, the men were shown the way down, and a boat was provided to take them on board the vessel. On Monday morning, as Capt. Kinney, his wife, and Mr. Patterson were coming down towards the landing, they were met by the men who took the sailors aboard, and told what had happened, and advised to go back to Mr. Morrissey's and leave the woman, and then go round the other way and send a sheriff for the boat. This advice was acted upon. They had not gone more than half a mile before they were overtaken by a man on horseback, who pointed a double-barrelled gun at the captain's head, and told him to stop. Presently, old Brown and his gang came along, armed with pistols and guns, and ordered the captain and mate to take off their coats, which they refused to do. Guns were at once cocked and levelled at their heads, and compliance demanded by threatening to blow out their brains. After they had divested themselves of their outer garments, a negro was ordered to give them *fifty* lashes apiece. The captain's wife piteously interceded in behalf of her husband and companion, but they coarsely told her to stop her d—d crying, or they would give her the same number of lashes they were now giving her husband. After the negro had completed his task, old Brown, who was unable to walk without a cane, came hobbling along, and commanded the slave to give them four more for tally. The six inquisitors then marched the sufferers before their guns to the boat, and shoved it off, leaving them to row fifteen miles, against the tide, to their vessel. A few days after the transaction the mate showed me his back, which was bruised and cut from his neck to his knees, as was also the case with the others who were flogged. The only reason given for committing this outrage was, that the captain and his men were 'damned Northerners.'"

— The Savannah News, December 3, says :

We learn that last night, about 12 o'clock, a party who had reason to doubt the orthodoxy, or who believed in the heterodoxy of Sewall H. Fisk, a dealer in shoes in this city, and a native of Massachusetts, waited upon him, and using some persuasives peculiar to themselves, induced him to exchange his usual habiliments, and don those that transmogrified him into a pretty fair representative of Plato's definition of a man—a cock. He was not game, however, for he had no spurs; nor did he exhibit any inclination to make fight or crow, being, we suppose, off from his own dunghill. The charges against him were, that he generally expressed Abolition sentiments, and that on last Sabbath evening he read to negroes in his store. These charges Mr. Fisk denied. He was called out of his store at night, and gagged before he could make either noise or resistance. He was then placed in a carriage and driven a short distance from the

eity, and the application, as above, made to his nude person; he was then left to find his way back, as best he could. His first appearance in the limits was near the hospital, where he came in sight of a watchman, who was so alarmed at the sight that he gave a spasmodic jerk at his rattle and took to his heels, not willing to face so dreadful an apparition. A reinforcement, however, was brave enough to approach him, when he was conducted home, the most pitiable object it is possible to imagine. Not a spot of his skin was visible, and his hair was trimmed close to his head. *Mr. Fisk, it is but justice to say, visited his native State a few years ago; where, in a public meeting, he defended the Institution of Slavery, and brought upon himself the censure of his relations, as well as the animadversion of the papers in Holliston, where he made his speech.*

—The Petersburg (Va.) correspondent of the N. Y. Times, November 29, says:

Three men passed through here on their way North from Columbus, Georgia, where they had been subjected to head-shaving, tarring and feathering, and lashing upon the naked body. *One was an old man, and the others are reported as being quite young.*

—The N. Y. Tribune, April 3, says: As it is a fashion with a portion of the press to deny or ridicule statements that peaceable citizens of Free States are mobbed and lynched at the South when they have given no provocation for such outrages, we quote the following from the last issue which has reached us of the (Georgia) Atlanta Confederacy. It is not even pretended that the person outraged had done or said any thing to invoke Pro-Slavery vengeance:

**RIGHT SIDE UP WITH CARE.** An old Abolition reprobate, calling himself Dr. Holacher, from Pennsylvania, was taken up in our city on last Saturday, for having in his possession incendiary documents. The bird was stripped of his borrowed plumage, and treated to a coat of *black*, a color more in accordance with his political principles, and marked to "Horace Greeley, Tribune Office, New York City, Right side up with Care." Thus parcelled, he left for New York, via Chattanooga and Norfolk. Horace, the Black Knight of The Tribune, will please inform us of the safe arrival of his "Brother" in iniquity. This climate is too hot for Abolitionists.

#### BARBARISM OF SOUTH CAROLINA.

**A** CHARLESTON paper, in December last, contained the following item:

"Two persons whose presence was considered undesirable on account of Abolitionism, were ridden on a rail at Kingstree, South Carolina, not long since. One was an *old man*, and the other a young man of *good personal appearance*. They were carried about the village, borne by negroes, and compelled to sing while travelling in this manner. They were then turned loose. They took the noon train for Charleston, but the other passengers refusing to ride with them, they were put out of the cars at St. Stephen's station."

—The Boston Traveller gives this advice to travellers in the South:

First be sure of public opinion before you express your own in a free country! Because he did not keep this sound maxim in mind, Mr. T. A. Salvo has had his head shaved gratis on one side, been treated to a coat of tar and feathers, ridden on a rail, and compelled to listen to a lecture. All this happened at Hamburg—not in Germany, for they are not enlightened there, but in—South Carolina. Mr. Salvo's offence was his expression of the opinion that Slavery was not a good thing. Strong as were the arguments made use of to convince him of his error, we doubt if his sentiments have undergone any change. What a terrible cry there would be if a Palmetto man should be tarred and feathered in Massachusetts for saying Slavery is a good thing! Yet the deed would be in no respect different from what has just been done in South Carolina, because a man said he thought Slavery was not a good thing.

A Charleston paper, (see N. Y. Times, Dec. 21,) adds:

He was arrested; the hair was then shaved from one side of his head; he then received a coat of tar and feathers; was then rode on a rail beyond the limits of the village, and turned loose after receiving a lecture. We hope the example made of Salvo will be a warning to all Abolitionists who are travelling through the South in the capacity of piano tuners, map sellers, and patent medicine venders, to steer clear of Hamburg, or they may receive a similar treatment.

—The N. Y. Independent, December 29, says:

The steamer Huntsville, which arrived in New York from Savannah on Monday, Dec. 19th, brought several passengers who had been driven away from different parts of the South. Among them were *two gentlemen whose heads were shaved on one side*. They had been exiled from the chivalrous State of South Carolina! One of the victims avowed his determination speedily to return to execute vengeance on his maltreaters.

—The Columbia Guardian, in December last, wrote:

"We learn from a gentleman just arrived from Unionville, that the citizens of that place are exercising a commendable vigilance with regard to suspicious characters among them. At a meeting of the Town Council, three persons, whose movements have been regarded with some suspicion, were ordered to leave the place within twenty-four hours, or be dealt with summarily. Our informant states that they complied with the order immediately, without even bidding their landlord adieu. We also learn from the Kingstree Star, that two printers, caught in the company of some negroes at the depot in that place, were treated to a ride on a rail, and sent out of town."

—Look here for a glimpse thro' Congressional spectacles:

Mr. ASHMORE, (Democrat) of South Carolina, (rising, evidently in great excitement) — In view of the politicians of the Free States, banded together for the purpose of an assault upon the Institution of Slavery in the South, there are at this moment emissaries throughout the South, carrying out the programme laid down in that infamous Helper's book. I here announce upon the floor of this house, that at this very time in South Carolina, their emissaries are at this very work.

Mr. COBB, (Democrat) of Alabama, from the background — Hang them!

Mr. ASHMORE — We will hang them, [sensation] every one of them. We have at this very time in the jail of Greenville, in South Carolina, one of the vilest and most infamous creatures that ever defiled the face of this fair earth—caught with these accursed books in his hands, just after he had succeeded in disposing of some ten or fifteen of them to the non-slaveholding whites and free negroes of the District.

Mr. COBB, again — Well, hang him.



Mr. ASHMORE—We will hang him, and hang all who come on such a mission. [Applause from the Democratic benches, with some hisses from the galleries and derisive laughter from the Republicans.]—New York Herald's telegraphic Congressional report, December 15.

—The Washington correspondent of the New York Express, December 14, thus commented on these proceedings:

"There was a good deal of excitement in the House to-night, owing to a revelation from Mr. Ashmore, of South Carolina, (successor of Mr. Orr,) on account of a revelation that since he had taken his seat in the House, a Mr. Willis, from the North, had been detected in the Greenville District, circulating the Helper book and other incendiary publications, among the free negroes of his District. They had the man in the jail, and found posted over the room where he stopped a card that 'the Helper pamphlet could be had without cost at the New York Tribune office!' Several Southern members declared that such a man ought to be hung, and when Mr. Ashmore declared that he would be hung, two thirds of the gallery responded to the sentiment with loud applause."

#### MURDER IN SOUTH CAROLINA.

"A fearful tragedy was enacted at Chappell's Depot, South Carolina, on the morning of February 6th. It seems that a man calling himself James C. Bungings, was observed prowling about the vicinity for several days, *having apparently no recognized business* to detain him in the place. The Vigilance Committee watched his movements closely. He was finally tracked, on Sunday night (the 5th), and the Committee, being satisfied of his evil intentions, arrested him, and upon examination, found any quantity of papers, showing that he was one of Brown's associates, with a commission to go into all the South, with a view of corrupting the minds of the negroes, to make as many converts as possible to the Abolition faith, and to induce as many negroes as possible to decamp for the North. *The evidence was deemed sufficient*, and he was taken into custody and detained for the night. In the morning, he was led forth in front of Chappell's Railroad Depot, and told to prepare for immediate execution. There were about fifty persons present, but not one voice was raised to save him from his terrible doom. After offering up a long prayer, the wretched man asked to see a clergyman, but there being none present, he called on God to forgive the Vigilance Committee, if they were in error; or if he was the one who erred, to have mercy on his soul. He was then mounted on a ladder, a rope with a slip-knot put round his neck, the other end of which was drawn over the limb of a tree. At nine o'clock, A. M., the ladder was knocked from under him, his neck was broken, and in a few minutes he was dead! The body was left hanging to the tree until twelve o'clock, the time at which the passenger train is due from Columbia. It was then cut down, and the mortal remains of James C. Bungings were given to the medical students for dissection."

—This is the only account we have of a murder that cannibals might shudder at. To assassinate a stranger, whose only offence was that he had "*apparently*" no recognized business, is a height of savage atrocity never previously attained by human nature in any civilized country. It is a mere and very flimsy pretext that he was one of Brown's associates, "with a commission to go into all the South;" for

the biographer of the hero of Harper's Ferry, his family, and his confidential friends, assure us that no such person ever visited either of the Carolinas. "The evidence was deemed sufficient." This phrase proves that the statement about the papers found on his person was an afterthought; for had such documents been found on him the writer would have employed a far stronger phrase. "He called on God to forgive the Vigilance Committee!" May this Christian hero yet find a biographer who shall truly trace his life and death, and unearth the names of his cowardly assassins!

— The Columbia South Carolinian, January 14, says:

"We have been reliably informed that an incendiary was discovered in Clarendon District, taken in hand by a Vigilance Committee, and hung. We have not heard the particulars. From the summary penalty inflicted, the evidence must have been very palpable and the offence heinous."

#### NORTHERN MEN DISFIGURED.

**W**ASHINGTON, Dec. 8, 1859.—Thirty-two gentlemen, agents of New York and Boston houses, arrived here to-day from the South, and report the feeling of indignation so great against Northerners, that they were compelled to return and abandon their business. These gentlemen have been known for years as traders in the South. *They also report that Northerners of long residence in the South have been disfigured, and driven from their homes.* Eleven business men, who were on their way South, returned last night, after having reached a station in Virginia, being turned back by a Vigilance Committee. They say the feeling in six of the States through which they have passed is very intense against the North, and against the continuance of the Union.—Telegraphic Despatches of the Associated Press.

#### ALABAMA BARBARISM.

**W**E learn from the Auburn Signal, that some short time ago (in December), near Society Hill, Macon county, Alabama, a man named L. Stearns, claiming to be from Montgomery, was caught tampering with a Mr. Richardson's negroes. He was driven off, and a party of citizens caught and whipped him.

— The Independent, Dec. 29, says an Abolitionist in Clayton, Alabama, was brought before a meeting of the citizens, whose sentence was to array him in tar and feathers, and then ride him on a rail around the town. The resolution was carried into effect, and the Abolitionist was ordered to leave the State within two days.

## VIRGINIA BARBARISM.

**T**HE Wytheville (Va.) Telegraph, in December last, thus gloried in the barbarism of its State:

"A philanthropic pilgrim from the land of wooden nutmegs, *supposed to be an agent of some Abolition Aid Society or Underground Railroad*, was arrested the other day in the neighboring county of Pulaski, and dealt with in the most summary manner by his captors; *one of the most worthy and influential citizens of the county acting as judge, jury, and executioner*. After ordering him to be hung by the neck, he very coolly proceeded to execute the sentence. Having hung him up until the 'vital spark' was nearly extinct, he cut him down and gave him a breathing spell. When sufficiently restored to undergo another swinging, he was again haltered, and suspended for a few moments. After having undergone this process five times, (once each for Old Brown, Coppick, Cook, Stevens, and Hazlett,) he was kindly permitted to retrace his steps to a more congenial clime, but not until he had been fairly admonished that if ever caught in Virginia again, he would have to take the sixth and fatal leap. It is said by those who witnessed the whole proceeding, that when the fellow got loose he ran like a quarter nag."

— An extraordinary memento is that possessed by Mr. J. W. Jackson, tavern-keeper, Fairfax Court House, Va., which is a part of the ear of one of the insurgents who was killed in the engine house. — N. Y. Journal of Commerce, Oct. 26.

— The Washington (Penn.) Tribune relates the following:

"Albertis Patterson, a citizen of West Finley township, in this county, happened to be at Haineytown, a small village in Virginia, situated near the line that divides that State from this county, on or about the 25th ult., and was accosted by three of the chivalrous citizens of that region, named Seaton, Caldwell, and Wherry, and interrogated as to his political opinions. He replied that he was a Know-Nothing, when his interrogators charged him with being a 'Black Republican or Abolitionist,' and asked him if he did not sympathize with John Brown. To this he answered that he was a Republican; and as for John Brown, he 'believed that Gov. Wise was as big a fool as he was.' Upon making this declaration, he was violently seized by Seaton and Caldwell, a rope was procured, looped, and thrown around his neck, and the desperadoes immediately proceeded to strangle him, which they most unquestionably would have succeeded in doing, had it not been for the interference of two men, named Armstrong and Bemmer, who happened to be on the street at the time. When Patterson was rescued from his brutal assailants, his face was black from strangulation, and his neck bruised and discolored by the abrasion of the rope."

## MISSISSIPPI BARBARISM.

**A** VICKSBURG paper says that a school teacher "from the land of wooden nutmegs, was tarred and feathered and rode on a rail the other day, at Helena, and then set adrift on the turbid waters of the Mississippi, on a log, for ventilating his views rather too freely concerning the Peculiar Institution." "Served him right," adds the journalist. — N. Y. Tribune.

— A passenger on the Mississippi Central Railroad was pushed off the train *while it was in full motion*, for denouncing Wise and lauding Brown. — Independent, Dec. 29.

#### A WHITE MAN BURNED ALIVE IN TEXAS.

THE N. Y. Tribune states that the following letter came well authenticated, and that there is no doubt of the truth of the fearful murder recorded in it :

BUCHANAN, TEXAS, April 25, 1860.

Allow me a place in your columns for the following recital of a tale of horror ; but one of many of which this section of our country is the theatre, but which for obvious reasons are kept out of the public prints, and especially out of those honest and patriotic sheets which would hold them up in their true colors to the detestation of an enlightened people. A young man, whose name and residence I shall suppress for fear of harrowing the feelings of a fond mother and sisters, to whom ignorance is bliss, came into this country as a "colporteur;" he had a valuable stock of books, maps, &c., consisting mainly of Bibles and religious works, the standards of the Christian world, histories (Prescott's and others), school books and atlases, and unfortunately for him, a few copies of the "Impending Crisis," and some tracts favoring the cause of Freedom. These were accidentally seen by some intense Pro-Slaveryite, who raised the hue and cry against the "d—d Yankee Abolition Book Pedler." A mob soon had him in their clutches, and he was at once unmercifully flogged, and robbed of his wagon and its contents. Here, perhaps, the affair would have ended, but just at this juncture a negro man was brought upon the ground, purporting to have been caught running away from his master with a forged free pass in his pocket; he, the negro, was henceforth lashed to a tree, and after a most barbarous beating, he was told to say who had given him the pass; the half-dead and terrified negro, glad of a chance to save himself, and well-knowing who his captors wished him to accuse, pointed out the colporteur, adding also, in answer to arful questions, that he had received a knife from the pedler, with the advice to take it and cut his way to Freedom, and to burn his master's house over his head in revenge for the barbarous treatment he had received. Now, of all this there was no proof but the word of the negro, who would have told any thing to procure his own release; and yet it was enough for the infuriated mob, now numbering about 150 owners of slaves, their overseers, and sons. After a short consultation, the poor man was delivered into the hands of six of the most furious of the crowd. They rolled the wagon under a tree, covered it over with dry fagots; and over the whole of it poured a barrel of tar. Having first stripped their victim and immersed him in the same, they passed a rope around his neck and over a limb. Then raising him so that his toes barely touched the top of the combustible pile, the negro was made to apply the flaming torch, and thus the fearful tragedy closed in the flames of the hellishly concocted funeral pile, and the shrieks of the agonized victim. In justice to outraged humanity I must say, that this was witnessed by those who would have had it otherwise, but too few to avail aught against the infuriated mass.

— How long, O voters of the Northern States,

HOW LONG?